THE Egyptian HISTORY,

Treating of the

PYRAMIDS,

The Inundation of the *Nile*,

and other PRODIGIES of

EGYPT,

According to the *Opinions* and *Traditions* of the ARABIANS.

Written Originally in the *Arabian* Tongue by *Murtadi* the Son of *Gaphiphus*.

Rendered into *French* by Monsieur *Vattier*, *Arabick* Professor to the King of *France*.

And thence faithfully done into *English* by J. DAVIES of *Kidwelly*.

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Jos: Banks

To my

Honoured Uncle,

Mr. JOHN GRIFFITH

Of *Llangwendraeth* in the County of *Carmarthen*.

Dear Uncle,

WHen I was upon the Tranſlation of this Piece, I often entertained you with ſeveral Stories of it, and you thought them not unpleaſant. You now have them all together; and what muſt needs add to your ſatisfaction and diverſion, you will find a ſtrange account (according to the Arabians) of a Countrey, which affords matter of Admiration to thoſe who travel thither even in our days. You know how often I have bemoan'd your loſs of divers excellent Manuſcripts, Prophecies, Poetry, and other Sub-

jects, relating to our own Countrey; for certainly nothing so pleasant as to survey the Genius and Humours of our earliest Predecessors. But since it is vain to call Time to an account for all the excellent things it hath devoured, and to fasten on its Envy *what is justly attributed to Humane* Negligence, *give me leave to recommend this* Prodigious *Treatise (which hath had the Fortune to escape its Teeth) to your perusal; and when I consider, with what complacency you quote and reflect on the* Actions *and* Apophthegmes *of those who have Inhabited the World many* Centuries *of years before us, I cannot doubt but you will approve the publick acknowledgment I make, by the present address, of my being,*

Honour'd Uncle,

Your most affectionate Nephew,
and humble Servant,

J. DAVIES.

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THE

French Author's Preface

Rendred into Engliſh,

Giving an account of the deſign of this Treatiſe, and its publiſhing.

Egypt is a Province ſo pregnant in prodigies, that, from the earlieſt times, thoſe, whoſe curioſity excited them to the knowledge of excellent things, have made it one of the principal objects of their conſiderations. *Pliny* names thirteen famous Authors, who had written before him of the *Pyramids*, which are one of the things admir'd therein; and *Herodotus* deſirous to ſay ſomething of that Countrey in general, before he came to the particular Narration of the expedi-

tion which *Cambyſes* King of *Perſia* had made into it, and whereto the deſign of his Hiſtory led him, ſpent in that digreſſion all his *Euterpe*, that is to ſay, one of the nine Books, wherein it was his intention to comprehend whatever had been remarkable in the World to this time. All the Authors who have ſince written in *Greek* or *Latine*, or any other Language known in *Europe*, have not omitted treating of the ſame ſubjects, according to the occaſions they have had to do it, as being likely to prove the nobleſt Ornaments of their Works.

As concerning the *Arabians*, though the Treatiſe whereof I here publiſh the Tranſlation be ſhort enough, yet have they diſcourſed very amply of it in ſeveral Books: and it is not long ſince I ſaw in the Lord Chancellors

lors Library two Manuſcripts in Folio of great bulk, and cloſe written, which treat only of the rarities and ſingularities of *Egypt*; at leaſt, if the Titles, which have been put thereto, by ſuch as have examined them, be true; for I have not yet had the opportunity to conſider them at leiſure. And therefore I ſhall not give any punctual account of them, calling to mind that at the beginning of this very Manuſcipt, out of which I have made this Tranſlation, ſome Italian had written theſe words as it were for its Title, *De Negromanzia, e dell' origine de i Negromanti*; which had obliged me at firſt to ſlight it, and diverted me from looking more narrowly into it, if the beauty of the Original, and the Gold glittering in the two firſt pages, after the manner of other Books cu-

riously written in the *East*, had not engaged my longer consideration of them, whereby I was satisfied, that the *Italian* Inscription was not answerable to the *Arabian* Art, and could not forbear crying out, *O ſæculum infelix!* as *Eraſmus* did upon a like occaſion, having found, as he ſaith, Commentaries on *Mimus Publianus*; *Qui neque cælum, neque terram attingerent, & tamen accuratiſſime depictos, ceu rem ſacram.* This impertinent title had no doubt been given our Manuſcript by a perſon who had caſually caſt his eye on ſome paſſages, where it mentions the Enchanters of *Egypt*; and the ſame injury might haply have be done, by a like precipitation, to the Sacred Books of *Geneſis* and *Exodus*, wherein there is alſo mention made of thoſe Magicians, and the wonderful

derful effects of their Magick, which they had the impudence to compare with the Divine miracles of *Moſes* and *Aaron*. Theſe Enchanters then are part of the ſubject of this Book, but not all, as being one of the things, which many ages ſince had raiſed admiration in thoſe who conſidered *Egypt*, but not the onely one, nor the principal in a Country, where the Earth, the Waters, and the Air out-vy one the other, in affording extraordinary ſubjects of Meditation to Philoſophers upon natural things, and whoſe Inhabitants have ſignalized themſelves by their prodigious ſtructures, and by the invention even of Philoſophy it ſelf.

The Land of *Egypt* is it ſelf a ſtranger in the place of its ſituation, if we credit the conjectures of it of Philoſophers, who have

attentively viewed and considered it; it came thither from a Countrey so remote, that the industry of men could never settle any Commerce for the importation of fruits from those places, whence nature conveys them the very soil whereby they are produced. The air there is in a perpetual serenity, never disturbed at any Season of the Year with Snow, Hail, Rain, Lightning, or Thunder. The Waters there rise to a prodigious height during the greatest heats of Summer, when they are elsewhere lowest, or dryed up; and in Winter, when they are every where either frozen up, or over-flown, they there glide gently below their ordinary course. The surface of the Earth is spread with a pleasant verdure, with so sweet a temperature of the Air, that the faireſt Springs of other

other Countries come not near it. In the Moneth of *March*, the Harveſt ready to be cut down, guilds the pregnant Fields, which are deveſted thereof before the Moneth of *April*. And in the Moneths of *July* and *Auguſt* the ſame Fields are changed into ſo many Seas, and the Cities and Villages into ſo many Iſlands, by a fortunate inundation, which ſpares the Inhabitants the trouble of tilling and manuring them, as muſt of neceſſity be done elſewhere; for the *Egyptians* have no more to do but to Sow the Seeds therein, when the Waters are fallen away, and ſlightly to ſtir the ſlime which is ſpread thereon, that they may be covered, which they did heretofore, as *Herodotus* relates, by driving Herds of Swine after the Sowers. Thus do they get the Fruits of the moſt fertile

piece

piece of earth in the Universe, ῥᾴστα καὶ ἀπονώτατα, to use the terms of the same Author, most easily, and without any trouble; after they have gathered the productions of the Waters, by a yet more easie fishing, or rather as *Ælian* expresses it, by an Harvest of Fish, ἄμητον ἰχθύων, which lie scattered on the slime in the midst of the Fields.

These natural prodigies have alwaies engaged the greatest wits in an enquiry into their causes, which are reducible onely to two heads. For the serenity of the Air proceeds no doubt from the nature of the adjacent and neighbouring Countries and Waters, which are not apt to send thither any vapours, which might be condensed into Rain, Hail, or Snow; nor yet any mineral exhalations, which might cause thun-

der

der and lightning: and the other Miracles, which are ſeen by the Raies of that delightful Sun, are the effects of that admirable River, which keeps the Inhabitants of that Countrey in ſuch quiet, after it hath brought them the ſoil which is to ſuſtain and nouriſh them.

For the better underſtanding of this, it is to be obſerved that *Ægypt* is only a Plain, or rather a ſpacious Valley, reaching in length from *South* to *North* from the *Tropick* of *Cancer*, or a little beyond it, to the *Mediterranean* Sea, for the ſpace of about two hundred and thirty Leagues; and in breadth, from *Eaſt* to *Weſt*, between two Mountains, which are its limits, one towards *Arabia*, and the other towards *Africk*, but not alwaies at an equal diſtance one from the other. For at the Northern

Northern extremity, along the Shore of the *Mediterranean* Sea, that diſtance is about ſix ſcore leagues; above the places where *Heliopolis* heretofore ſtood, and where now *Cairo* is, about fifty leagues diſtant from the Sea, it diminiſhes ſo for the ſpace of about ſeventy leagues, that the two Mountains are not above ſix or ſeven leagues diſtant one from the other. Above that ſpace they dilate again, and the Countrey grows wider, even to its Meridional extremitie, which makes the upper *Ægypt*, otherwiſe called *Thebais*. Thus is *Ægypt* naturally divided into three parts, which may be called *Upper*, the *Lower*, and the *Middle*. In the *Middle*, which is much narrower then the others, and which our Author calls *Gize*, as much as to ſay the *paſſage* was the City of *Memphis*, near

near the Weſtern Mountain, on which not far thence there are ſeveral Pyramids, and thoſe of the moſt ſumptuous. In the *upper Ægypt* was heretofore the famous City *Thebes*, which had a hundred Gates, and was afterwards called *Dioſpolis*; and *Syene* ſeated directly under the Tropick of *Cancer*; ſo that the day of the Summer Solſtice the Sun at noon ſhined to the bottoms of Wells, and ſtreight and perpendicular Pillars made not any ſhade; and *Elephantina*, beyond which preſently began *Ethiopia*; and *Copta*, whence there was a way to the Red Sea, the ſhorteſt and eaſieſt of any along that Coaſt, by which there were brought on Camels abundance of *Indian* Commodities, which were afterwards embarqu'd on the *Nile*; and the little *Cataract*, where *Strabo* ſaies the Mariners

Mariners fell down from the top to the bottom with their Boats, in the preſence of the Governour of *Ægypt*, to make him ſport; and the Lake of *Mæris*, with two Pyramids in the midſt of it, each ſix hundred foot in height, three hundred under water, and three hundred above; and the *Labyrinth* yet more prodigious then the Pyramids. In the *Lower Ægypt* are the mouths of the *Nile*, whereof the two moſt diſtant one from the other make the *Delta*, which is a Triangular Iſland, the *Baſis* whereof is the ſhore of the *Mediterranean* Sea, and the two ſides the two arms of the *Nile*, which come to thoſe mouths. *Cairo* is above the *Delta*, towards *Arabia*, near the place where heretofore *Heliopolis* ſtood. The *Arabians* now call it *Maſre*, a name common to all *Ægypt*, and which we have

have ſeveral times rendred the *ancient Metropolis of Ægypt*, in the *Mahumetan Hiſtory*. *Alexandria* is on the Sea-ſide near the Weſtern mouth. The *Nile* flows in one ſingle Chanel through the midſt of the plain, from *Eliphantina* to the point of the *Delta*, which is about fifty leagues from the Sea; there it is divided into two, afterwards into ſeveral branches, before it falls into it.

Their conjecture, who held *Ægypt* to be a new Land, and come from ſome remote part, was that heretofore the ſpace between the two Mountains from *Elephantina*, or a little below it, to *Alexandria* had been a gulph of the Sea, like, and in a manner parallel in its ſituation to that which is called the Red Sea, and entred into the Countries from the *North* towards the *South*, as the Red Sea enters

enters into them from *South* to *North*; and that in proceſſe of time the abundanee of ſlime, which the *Nile* brings down when it is overflown, had filled that ſpace, and framed therein the land which is now ſeen there, and which had no reſemblance to thoſe of *Arabia* and *Africk*, which are adjoyning thereto; whence they imagined it a ſtranger, and come from far. *Herodotus* was of opinion, that that collection of ſlime might have been made in leſs then twenty thouſand years; taking haply his conjecture according to the increaſe of it from *Homer*'s time to his own. For *Homer* affirms, that the Iſland of *Pharos* was in his time at a far greater diſtance from the Continent then it hath been ſince, as *Pliny* hath obſerved; inferring conſequently thence, that

Ægypt

Ægypt was augmented and advanced nearer the Sea.

What I think miraculous in this, is, that the Inhabitants of a Countrey which in appearance began not till a long time after the reſt, ſhould count the Years of their Antiquities in a far greater number then other Nations their Neighbours, and ſhould make in their Countrey ſumptuous Structures, which yet could not preſerve the memorie of their Authors to a time, when other Nations were but in a manner beginning to entertain thoughts of doing ſomewhat of that kind, though they have laſted a long time after the ruine of thoſe which were made much later. And yet all this methinks depends on the ſame cauſe, which is the excellency of the ſoil of that Province, and the facility

of cultivating it; in as much as having always been able to maintain a far greater number of men then were requisite about the culture of it, the Princes, who were possessed thereof, were obliged to find out other employments for the greatest part of their Subjects; and this occasioned the early invention of *Philosophy* by those who were inclined to meditate on the wonderful things of nature, and to spend the rest allowed their bodies in employing the intellectual faculties of their souls in those noble labours. *Aristotle* speaks thus of it, when he says that they studyed Philosophy in *Ægypt* sooner then any where else, because there they sooneſt permitted the Priests to live in a commendable exemption from labour; ἐκεῖ γὰρ ἐξεῖναν σχολάζειν τοὺς περὶ ἱερέων ἔθνος. As for others, who

who could only work with their hands, in regard the mild temperature of the Air diſpenced with their employing themſelves in many profeſſions neceſſary elſewhere, to ſecure mens bodies from its injuries, it was requiſite they ſhould be employed in ſuch works as might declare the powerfulneſs and magnificence of their Kings. Whence I conceive *Pliny* juſtly blameable for the character he gives theſe Miracles of the World, when he ſays they are *Regum pecuniæ ſtulta oſtentatio*; and that after he had ſaid that thoſe who had written of them before him differed about the Names of the Kings who built them, he ſhould add theſe words, *Juſtiſſimo caſu obliteratis tantæ vanitatis authoribus.* For if all the works which contribute nothing to the ſupply of the ne-

ceſſities of humane life are follies. *Pliny* himſelf is in hazard to be eſteemed to have done many; and this conceit of his is in my judgement much different from that of *Pythagoras*, who (as *Cicero* relates) affirms, that among the ſeveral ſorts of perſons who met ordinarily at the great general Aſſembly of all *Greece*, thoſe who came not thither upon any buſineſs, nor out of deſign to get any thing, but only to ſee what paſſed, were the honeſter people; *Genus vel maxime ingenuum*: whom he therefore compared to the Philoſophers.

Theſe great Princes therefore are methinks rather to be bemoaned, that their Names were already forgotten above fifteen hundred years ſince, after they had made for the eternization thereof the Works which are to this

this day ſeen and admired, rather then they are to be blamed for having done ſuch noble things. And this oblivion alſo no doubt proceeds from the excellency of their Countrey, which having been envyed by all Foreiners who have known it, hath always been one of the firſt preys of the Conquerours, and by that means ſo often changed Maſters, that it is no wonder the memorie of the moſt Ancient ſhould be loſt; whereas the Princes, who once ſettled themſelves therein, were well ſatisfied with that poſſeſſion, and thought not of diſturbing their Neighbours. True it is, that *Strabo* affirms, that in *Thebais* above *Dioſpolis*, and *Memnon's* Temple, he ſaw on the magnificent Tombs of forty Kings, Obelisks, on which there were writings graven, which mentioned

great Conqueſts made by thoſe Kings, as far as *Scythia*, *Bactriana*, and the *Indies*. *Herodotus* affirms the ſame of *Seſoſtris*; but it may be doubted whether theſe great Conquerours were natural *Egyptians* or *Strangers*, who among other Countries had ſubdued *Ægypt*; for *Alexander* the Great was no *Ægyptian*, though he had his Tomb at *Alexandria*, and had been the Founder of that great City.

However it were yet this is certain, that the inclination of the Kings of *Ægypt* for great Structures is very ancient, ſince the *Pharaos* who Reigned in the times of *Joſeph* and *Moſes*, and who probably are comprehended by *Herodotus* under the ſingle name of *Pheron*, had it, as may be ſeen by the complaints of the *Iſraelites* againſt them, when they made

made them work hard in the making of Brick, and paid them ill. That *Pheron* of *Herodotus* was ſuch a Perſon as the *Pharao's* are repreſented to us; for he was no Conquerour, but an inſolent and impious Prince, and the *Pharao's* were ſuch as the *Arabian* expreſſion at this day affirms it, who ſay, *To play the* Pharao; that is, to demean himſelf inſolently and tyrannically: whence haply comes the *French* word, *Faire le Fanfaron*.

As to the Antiquity of the Sciences in *Ægypt* there is no doubt to be made of it, ſince *Plato* and *Eudoxus* learn'd Aſtronomy there in a School, where they ſtudied thirteen years, and which was ſhewed at *Heliopolis* as a rarity in *Strabo's* time, who affirms he ſaw it there; and adds, that the *Grecians* never knew exactly of

how many Days, Hours, and Minutes the Year consisted, till they had read thereupon the Books of the Priests of *Ægypt*, which to that end were translated out of the *Ægyptian* Tongue into the *Greek*; which argues (by the way) that even at that time there were *Greek* Versions made of Books writ in other Languages, contrary to the opinion which some Learned Men seem to have lately taken up.

That ancient Language of the *Ægyptians* was written from the right hand to the left, after the manner of the *Oriental* Tongues, as *Herodotus* hath observed: wherefore the *Coptick* writing now used from the left to the right seems rather to have come from the *Greek*, then the *Greek* from it, whatever *J. Kircher* tells us of it, in his *Prodromus Copticus*.

As

As to the ancient Religion of the *Ægyptians*, though the Book we here Tranſlate in ſeveral places mentions their Idols, *Strabo* affirms, that in his time there was not any Figure in their Temples, at leaſt any repreſenting a Man's body, ξόανον οὐδὲν, ἢ οὐκ ἀνθρωπόμορφον, ἀλλὰ τινὶ ἀλλοίων ζώων τινός: whence it might be ſuſpected that our Author took the Images of *Chriſtian* Churches for Idols, ſince it may be particularly obſerved, that he ſeems in ſome places to put the Croſſes into the ſame rank; which be it ſaid without derogation from the approved Worſhip due to both. The ſame *Strabo*, (and before him *Herodotus*) would make us believe that *Circumciſion*, and what they call *Exciſion*, which is the circumciſion of Women, were ever uſed in *Ægypt*, and that the other Nations who obſerved it, as the *Colchi*,

chi, the *Ethiopians*, the *Phœnicians*, the *Syrians*, nay the *Jews* themselves took it from them; which is not without some ground; For Circumcision was not enjoyned *Abraham* till after his travelling into *Ægypt*. *Strabo* observes it as a singularity, that the *Ægyptians* brought up all the children that were born to them, which was not done by the *Greeks*, who exposed some, nay sometimes killed some of them, as we have it from *Terence* in his *Heautontimorumenos*. This commendable and indulgent custom, no doubt proceeded also from the goodness and fertility of their Countrey, which was such, that the children were no great charge to their Parents, and which endowed its Inhabitants with greater mildnesse of disposition, and tenderneſſe towards such as

were

were ſo nearly related to them, then the *Greeks* had upon the like occaſions.

The ſame Authors relate divers other remarkable things of the ancient Religion of *Ægypt*, and the manners of its Inhabitants; all which have met with ſeveral changes by the Conqueſts which have been made of that Province at ſeveral times, ſince that at the very firſt, which is come to our knowledge, to wit, that of the *Perſians*, 'tis queſtionleſſe the Ceremonies of their Superſtitions were very much altered by the perſecution of *Cambyſes*, which came to that height as to kill *Oxe Apis*, which paſſed for a God at *Memphis*, as ſome other Creatures did elſewhere; though all thoſe which were reverenced by the *Ægyptians* in ſeveral places, were not adored in the

the quality of *Gods*, but many of them only in the quality of *Sacred Animals*, whom it was not lawful to injure. And it is very probable, according to *Cicero's* conjecture, that at first they were all accountedonly such, inasmuch as those who then governed the People thought fit for some reasons to preserve such Beasts as much as might be, as being advantageous for something; and that in processe of time the Superstition and Ignorance of those who comprehended not the true cause why they were spared, came to imagine something Divine in them; which in my judgment proceeded from the demeanour of the Priests towards other men, whom they blinded what they could, especially seeing the Priesthood belonged to certain Families, and was not communicable

cable to all, no more then the other principal Functions of the Commonwealth, as Arms, Arts, and Agriculture; for that made every one absolutely ignorant of those things which belong'd not to him, and whereto he never had any right to aspire; and occasioned their being many times exercised by such as had not any natural disposition thereto, and consequently were not much capable thereof.

This Mysterious Carriage of the *Egyptian* Priests extended not onely to things concerning Religion, but even to such as were indifferent, which they communicated not without much trouble. For *Strabo* affirms, that the 13 Years, during which *Plato* and *Eudoxus* continued at *Heliopolis*, were not simply spent by them in learning Astronomie, but

but in courting the favour and friendſhip of the Prieſts, that they might be thereby induced to teach them ſomething of what they knew in that Science. If they were ſo ſhie in communicating to others what they had obſerved in the Heavens, and which any others might have ſeen as well as they; it may well be imagined they much more carefully concealed the Hiſtorie of their Countrie: ſo that it is not to be admired there is ſo little come to our knowledge of what paſſed there before the Conqueſt made by the *Perſians*. Nay, if the *Ethiopians* had commanded there before, and that for a long tract of time, as *Herodotus* mentions, it is likely that even then the Sources of the *Nile* were not unknown, nor the cauſes of its Inundation. And who knows

knows whether in the time of *Herodotus* the Prieſts knew not more of thoſe things then they would communicate to him? For if they had relations of a Voyage of 4 Moneths, that is, above 1200 Leagues, continually aſcending, partly upon the *Nile*, partly on the ſides of it beyond the Tropick of *Cancer*, thoſe who had made it muſt have paſſed all the *Torrid Zone*, and found the ſource and origine of the *Nile*. But they ſaid, that in thoſe Countries the *Nile* flowed from Weſt to Eaſt, and not from South to North, as it did in *Ægypt*; which is not conſonant to the reaſon given by *Herodotus* himſelf of the overflux of that River; nor the Modern Geographies, according to which the Sources of the *Nile* are far beyond the *Equinoctial Line*.

This

This then passing for certain, with a length of the course of the *Nile* equal to that attributed thereto by *Herodotus*, methinks there might be a reason found out of its overflowing in *Ægypt* more probable then those which many have hitherto given thereof. For what makes the overflux miraculous is, that it happens, as we have already said during the great heats of Summer, when all other Rivers are at the lowest or dryed up: which occasioned a perswasion, that it proceeds from a cause different from that of others, which manifestly depend on the Rains which fall, and the Snow which ordinarily melts in great abundance towards the end of Winter, at which time the *Nile* is at the lowest. Some therefore have been of opinion, as *Herodotus* relates, that the *Nile* overflows

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in Summer, becauſe then there come into *Ægypt* continually certain Winds called the *Eteſian* from the Northern Coaſt, which obſtruct its courſe, and ſo croud up its Waters, depriving them of the freedom of falling into the Sea, as they ordinarily do, as the reflux of the *Ocean* daily does the Rivers which fall into it. Others attributed the cauſe of it to the *Ocean*, out of which they affirmed the *Nile* to take its origine; but they explicated not after what manner this was done. Others affirmed, that this overflux proceeded from the Snow, which they pretended was diſſolved in Summer upon the ſides of the *Nile*. *Herodotus* refutes all theſe conjectures, and then gives his own opinion, which is, that the *Nile* coming from ſome very remote parts of the *South*, that is,

from a Countrey from which the Sun is far distant in Summer, when it is very near *Ægypt* its course, which at its coming out of the source is always equally big, comes then quite to *Ægypt* without losing any thing of its fulnesse, in regard the Sun consumes nothing or very little of it: whereas in Winter it decreases much by the way, for the contrary reason; which is that the Sun being then directly upon its waters devours a great part thereof. *Strabo*, who thought not this reason of *Herodotus* more probable then the others, recurs to that which he says had been observed by *Homer*, when he called *Ægypt* (that is to say the *Nile* in *Homerical* terms) a River falling from Heaven,

——Αἰγύπτοιο διοτρεφέος ποταμοῖο.

He would therefore have the over-

flux

flux of the *Nile* proceed from the Summer-rains, which (ſaith he) are frequent in *Ethiopia*, according to their Relation who have ſailed on the Red Sea as far as the Countrey which produces *Cinnamon*, as alſo of thoſe who have been at the Hunting of Elephants. The Relation of the Monk *Coſmas*, inſerted by the moſt Learned and Ingeniouſly curious perſon Monſieur *Thevenot* in the Firſt Part of his *Collections*, ſays methinks the ſame thing. But, beſides that the ſources of the *Nile* are at a far greater diſtance then is ſuppoſed by that reaſon alledged alſo by our Author in its proper place, there is no great likelihood that the rains ſhould be ſo frequent in Summer in a Countrey next adjoyning to *Ægypt*, where it never rains, and more Southerly then

it. Whence it comes that at this time the ableſt Philoſophers endeavours to find out ſome other cauſe of ſo conſiderable an effect, and Monſieur *de la Chambre* among others by an extraordinary ſagacity hath found out one for it in the Bowels of the Land of *Ægypt*, whoſe Nitrous qualities ſtirred by the heats of Summer are in his judgement capable of cauſing the Waters of that River to riſe up to ſo great an overflux, as we ſee by experience that it does. This opinion, when we ſhall have comprehended the ſubtile Diſcourſes, and conſidered the excellent remarks whereby that great great perſon confirms it, will doubtleſs be found the moſt likely to be true.

Monſieur *Chapelain*, to whom moſt of the *Virtuoſi* do now give an account, not onely of their works,

works, but alſo of their deſigns; out of the confidence they have of his excellent judgment and ſincere advice, told me not long ſince, that the moſt Learned and moſt Eloquent Monſieur *Voſſius* hath a Treatiſe ready on the ſame Subject, wherein we are like to meet with many things yet unknown to us.

To make it appear then that I have alſo made ſome reflections on this Miracle, I ſhall here ſet down the reaſon I have imagined to my ſelf for it, which does not contradict *Homer*, though it agrees not with *Strabo*; for it will haply ſuffice thoſe who may not have the leiſure to examine ſuch as are more ſubtile. I obſerve then in the firſt place, that to my thinking it is affirmed by *Macinus*, that the riſings of the *Nile* are framed above *Ægypt*. For to-

wards the end of his forty eighth *Chaliph*, he ſays that the *Nile* being very low in the time of *Michael* Patriarch of *Alexandria*, that Prelate was ſent by the *Muſtanſer*, *Choliph* of *Ægypt*, to the King of the *Abyſſines*, who upon his intreaty having cleared the paſſage of the Water, it roſe in *Ægypt* three Cubits in one night, and came to its height. I ſuppoſe next the two propoſitions by me already alledged, That the ſources of the *Nile* are far beyond the Equinoctial Line; and, That its courſe thence into *Ægypt* is in length above twelve hundred leagues, that is fourteen of fifteen hundred: I ſuppoſe further, that at the Sources of the *Nile*, as in many other places, the Waters are higher in Winter then in Summer, according to what is affirmed by *F. Maffæus* in his firſt

Book

Book of the *History of the Indies*, where he has this paſſage; *Proceſſit ad oſtium ingentis Fluvii, qui ex ipſis* Nili *fontibus originem trahens, Zaires ab incolis dicitur; ac tanta aquarum vi, præſertim hyeme, ſeſe in Oceanum infert, ut prodatur in octaginta millia paſſuum ab eo vinci mare.* I ſuppoſe moreover, that the Waters of the *Nile*, when they are high, advance within the Chanel wherein they flow at about the rate of four leagues a day, according to what obſervation I have made upon the like occaſion. For thoſe who have ſeen the *Nile* overflown in *Ægypt* have aſſur'd me, that its courſe is about the ſame rate of ſwiftneſſe as that of the *Seine* when it is in the ſame conditon at *Paris*. Now the waters of the *Seine*, and the Rivers falling into it, according to my computation, when they are

riſen, make about the ſame meaſure of way every day. For at *Montereul* in *Normandy*, where I writ this, we have a ſmall River which is of that number, and into which there come Waters, when it is high, from about four leagues diſtance, though its ordinary current comes but from the Spring of *Ternant*, diſtant from it but a league and a half. When this little River riſes of a ſudden by a ſtorm, as it happens often, and that ſometimes even in Summer the Waters are up but one day at *Montereul*; which argues that thoſe which come laſt are a day in running the four leagues whence they come. There paſſes by *Cernieres*, which is but half a league from the ſame place, another ſmall River, into which there come Waters from a diſtance double to the other; whence

whence it comes that they are up two days, whereas they are but one at *Montereul.* In the laſt Inundation of the *Seine*, which was great and ſudden enough at the end of Winter in the Year 1665, by reaſon of the abundance of Snow which was diſſolved in a ſhort time, I obſerved, being then at *Paris*, that the Waters began to riſe the 18th. day of *February*, and continued till the end of that Moneth; after which they notably decreaſed till the 10th. of *March*; which diſcovers that the laſt-arrived were twenty days coming from the places where the Snow was diſſolved. Thoſe places I conceive to be about fourſcore leagues from *Paris*, and conſequently thoſe Waters had advanced about four leagues a day.

All this ſuppoſed, I ſay for example,

ample, that the Waters which cauſe the overflowing of the *Nile* this day being the firſt of *Auguſt* in *Ægypt*, were got together in the places where its courſe began about a Year before, whether occaſioned by Rain or Snow melted. Wherein there is nothing Miraculous or extraordinary. For at that time it was Summer in *Ægypt*, as it is this day; and conſequently at the ſame time it was Winter in thoſe Places, where the current of the *Nile* begins; ſince the Sources of it are at a great diſtance beyond the Equinoctial Line, where the Seaſons are directly contrary to thoſe which are on this ſide it. The Waters therefore were then about thoſe Sources higher then at any other Seaſon: but having fourteen or fifteen hundred leagues to advance ere they got to *Ægypt*, after

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the rate of about four leagues a day, they were about a year by the way; and consequently there could not be an overflux of the *Nile* in that Province sooner then now. And if it be true that the *Ganges* overflows also in Summer, as *Pliny* and Modern Relations seem to affirm, and that consequently it is now in the same condition in the *Indies* as the *Nile* is in *Ægypt*, the cause may haply be the same. For its course being but half the length of that of the *Nile*, there needs but six Moneths for the Waters to get from the Sources to their Mouths, it being supposed those of the *Nile* take up a whole Year. Now it was Winter six Moneths before at the Sources of the *Ganges*, which are on this side the Equinoctial Line; as it was a Year ago at the Sources of the *Nile*, which are beyond it.

The

The ſame is to be ſaid of the River *Menam*.

As to the long continuance of the overflux of the *Nile*, which is a hundred days according to *Herodotus*, or rather ſix Moneths according to the ſame Author in another paſſage, where he ſays that in his time the water flowed out of the *Nile* into the Lake *Myris* or *Mœris* during the ſpace of ſix Moneths, and returned out of the ſame Lake into the *Nile* at the ſame place whereat it had entred into it, during the other ſix Moneths of the Year; this continuance (I ſay) hath no other cauſe according to this poſition, but that which prolongs the Inundations of other Rivers. For it proceeds partly from the length of time that the Snow is diſſolving, or the Waters falling, and partly from the different diſtance

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of the place from which they come into the Chanel of the *Nile* after the diſſolving or falling. For thence it comes, that ſome get a long time after others from the place of their Rendezvous, and conſequently they come in like manner into *Ægypt*.

We ſee alſo in all other Rivers ſomething like the overflowings of the *Nile*: For many times the *Seine* for example is high and overflows at *Paris*, when no rain has fallen thereabouts, nor any Snow diſſolved; and it is ordinarily ſome days after the Rain is paſt, or the Snow diſſolved, when the weather is fair and clear, that its overflux is in its greateſt force and height.

Moreover, That the Waters which cauſe the augmentations of the *Nile*, and its Inundations in *Ægypt*, come from the Torrents,

rents, the ſlime which they bring along with them, and which hath made ſome conjecture, that it is called Νεῖλος, ἀπὸ τοῦ νίπτειν λύειν ſeem to teſtifie it. For the Waters which come from running Springs by ordinary Chanels are not muddy. It may alſo methinks be inferred from the ſame ſlime, that thoſe Torrents force their way through cultivated and manured Lands; for the Waters which fall from the Sky upon Deſert and Untilled places are pure and clear in their deſcent thence. If this be true, with the conjectures we have mentioned before, it muſt follow that the Meridional parts of *Africk* were inhabited and cultivated before *Ægypt* was in the World; and that being granted, if the Nitre of *Ægypt* be of the nature of our Saltpeter, which is framed of old Manure amaſs'd, and

and fermented a long time together, it might ſeem to be rather an effect then a cauſe of the overflowing of the *Nile*.

But haply we have ſaid too much of the *Nile* and *Ægypt* in a Preface, which was to ſerve only for an Introduction to what is ſaid thereof by our Author, of whom the Reader might expect we ſhould give ſome account, though we have nothing to ſay of him, but only what may be conjectured by the Reading of his Book; according to which he was (as I conceive) of *Cairo*, that is to ſay, of *Maſre*; for thus is that Famous City called to this day by its Inhabitants, as we have already obſerved: and the name of *Cairo*, under which it is known in *Europe*, came to it from that which the *Mugazzoldinil*, after he had conquered *Ægypt*, cauſed to be

be built near it for the Quartering of his *Militia*; and, which he called *Cahire* or *Cahere*, that is to say, the *Victorious* or *Conqueress*, either for the reason given thereof by *Macinus* in the Year 362, or in regard that being the Habitation of the Soldiery, it subdued in effect, and caused its Commands to be obeyed, not only by the Neighbouring City, but also by the whole Empire of the *Phatimite Chaliphs*, as the Camp near *Rome* in the time of the *Roman* Emperors, Commanded both the City and the Empire, and many times the Emperour himself. Our Author then, as far as I can conjecture, was of the same Countrey with *Macinus*, and lived about the same time, that is above four hundred Years since. For methinks he speaks of the Sultan the *Macolcamel*, the Son of *Abubeker*,

Abubeker, the Son of *Job*, as of a Prince Reigning in his time; and he mentions not any other that Reigned ſince, though he ſpeaks of divers who had Reigned before.

The eſteem which the *Arabians* have at this day for his work ſufficiently appears in my judgment by the beauty of the Copy, out of which we have made this Tranſlation, and which was communicated to us by the late Cardinal *Mazarine*'s Library-keeper, by the favour of Monſieur *Colbert*, who amidſt his infinite cares for what concerns the Glory of his Majeſty, and the happineſs of his Subjects, is ſome times pleaſed to think on our *Arabian* Muſes, and forgets not our labours in the diſtribution of the Favours which he obtains from his Majeſty, for thoſe who

ſeriouſly apply themſelves to the nobleſt kind of Learning. The Manuſcript of the *Onirocrit Muſſulman*, whereof we have lately publiſhed the Tranſlation, was put into our hands by Monſieur *de Montmor*, principal Maſter of Requeſts, a Perſon as Eminent for his great Wit and rare Learning, as his Quality. I am glad to make this Diſcovery, for their ſatisfaction who were deſirous to know whence I had it, and that it might be an acknowledgement of the kindneſſes I have received from that Perſon upon that and divers other occaſions.

But to return to our *Ægypt*: Were there nothing but the Hiſtory, or rather the Fable, of *Gebirus* and *Charoba*, and the Nymph *Marina*, which is about the middle of this Work, I ſhould not repent me of the Tranſlation of

of it; for I little imagined to find in a *Muſſulman* Author any thing ſo much allyed to the witty Fables of the ancient *Greek* and *Latine* Poets, as that Narration is, which made me reflect at the Tranſlation of it on the midſt of the fourth Book of the *Odyſſes*, and the end of the fourth Book of the *Georgicks*. I have made the Title to my Tranſlation according to the propoſal of the Author, for it is not in the *Arabian* Manuſcript. Nor is the name of the Author in the firſt Page of it, but I meet it in ſome other places, as the Reader may obſerve.

The *Pyramids* ſeveral times mentioned in it are expreſſed in the *Arabian* Tongue by two Names, to wit *Birba*, which I have uſed in ſeveral places; and *Haram*. The word *Birba*, and

in the plural *Barabi*, is haply a corruption of *Pyramis*. Whether it be ſo or not, our Author calls ſo either the *Pyramids* in general, or only the leaſt of them excluſively from the greateſt, to which he particularly gives the other name, which is *Haram*, and in the *Arabian* ſignifies an *Old Structure*. Monſieur *Thevenot* hath given us in the firſt part of his *Collections* a moſt exact Deſcription of thoſe great *Pyramids* made by an *Engliſh*-man, who hath ſeen them in our time, and conſidered them at leiſure; according to which thoſe Structures conſiſt of a certain number of ſquare Foundations or Platforms ſet one upon another, all equal in thickneſſe, but the upper Platforms perpetually ſomewhat leſs in length and breadth then that which is under it, and ſet juſt upon

on the midſt of it; the differences of length and breadth being every where equal between them, as alſo the depth or thickneſſe: ſo that the whole *Pyramid* is only a ſquare blunt point, the four ſides whereof are Stairs, and the upper extremity is the leaſt in length and breadth of all the Platforms whereof it conſiſts. Which argues in my judgement, that heretofore there were ſome *Coloſſes* or *Obelisks* placed on them, as it were on their Pedeſtals, according to what *Herodotus* expreſly affirms of the two built in the midſt of the Lake *Mœris*. The height of every *Pyramid* is equal to the ſide of its Baſis, according to the ſame *Herodotus*, who aſſigns that of *Cheops* eight hundred foot in length, as many in breadth, and as many in height, ſo that it is as 'twere in the form of a

Cube, and covers with its Basis near seven Acres of ground, according to our measure of *Normandy*, that is to say, above thirteen furlongs; being all built of Free-stone, the least piece whereof was thirteen foot.

As to the City of the *Black Eagle*, whereof our Author promises to speak, I know not which it is, if it be not that *Outiratis*, in the Description of of which he makes mention of the Figure of a *Black Eagle* set up on one of its Gates. If the name of the City of *Gainosamses*, that is to say, the *Eye* or *Fountain of the Sun*, be not understood of the Fountain of *Ammon*, or of the Lake called the *Fountain of the Sun*, *Fons Solis*, it seems to expresse that of *Heliopolis*, whose situation is answerable to that of *Masre*, and not to that of *Memphis*. *Masre* was also called

called *Fuſtata* in the time of *Gamrou*, the Son of *Gaſus*, for the reaſon given thereof by *Macinus* in the Year *Twenty*. The *Danae* ſeems to be the Labyrinth. *Alphiom* is one of thoſe Iſlands in the Continent, which *Strabo* calls *Anaſes*, ἀνάσεις, and which are cultivated places, but ſurrounded on all ſides by great Deſerts. There are many of theſe *Anaſes* in *Africk*, and three particularly in *Ægypt*, in one whereof was heretofore the Oracle of *Jupiter Ammon*.

THE PRODIGIES OF EGYPT

According to the

ARABIANS.

IN the Name of God, gracious and merciful, I have learn'd a good word (ſays the Author of this Book, to whom God be merciful) of our Maſter the Prelate, the Guardian, Abutachar Achamed *the Son of* Mahumet, *the Son of* Achamed, *the Son of* Abrahim, *the Son of* Solpha *the* Solphian, *the* Iſpahanian, *God grant him mercy; who affirm'd that he had it from the mouth of the Apoſtle of God himſelf, whoſe memory be bleſſed, by Tradition from* The Author's Prayer.

*from many great persons whom he named, as having received it * one from another*; Every man who hath a design, and begins not the prosecution of it with the praise of God, is either dumb, or incapable of compassing his Enterprize.

* The *Arabian* hath 20. Proper names, which for brevity's sake are omitted.

Let us therefore praise the great, eternal, immortal, and most wise God, who hath created all things by his omnipotence, to be an experiment and demonstration of his Supreme Authority, to express his Unity, and conduct them to the knowledge of himself. There is not any thing like him; he understands all things, he sees all things. I would acknowledge that there is no other God then that great God alone, who has no companion, in the same manner as they acknowledge who serve their Lord sincerely, not imagining any thing equal to him. I shall also acknowledge that Mahumet *is Servant and Apostle, sent by him at a time when the World wanted some to be sent, and such Masters as should teach it the Rules of Religion, according to the footsteps of the Apostles, to persuade Nations. God favour him with his benedictions as also those of his House, who are holy and pure, and generally all those of his Party.*

As

As to this Book, I have ſet down in it the Excellencies of the City of Alexandria, *its Prodigies and Advantages. I make mention in it of the City of the* Black Eagle, *the cauſe of its building, and whatever there is miraculoas in it. I declare in it the Excellencies of* Egypt, *and her* Coptites, *and her* Nile, *and the Aliments ſhe produces, as well by Land as by Sea; and of her Fruits, and the uſe made of them in every moneth of the year; and of the Extent thereof. I pray God that he would graciouſly enable me to relate what miraculous things her Sages, and Kings, and her* Pharaoh's, *and her Magicians, and her Prieſts, have wrought; and what* Taliſmans, *and what rare and extraordinary things they have ſet up: to treat of their Habitations, how they lived in them; and of their Wealth, how they acquired it, and ſecured it in their Pyramids built over it, and how they died, and left it behind them. To the end that they who are deſirous to be inſtructed by Examples, may meet with ſome in their tracks; and that ſuch as teach others may find Advertiſements to give them, ſince this is it which is recommended to us by God, when he ſpeaks thus in his Book;* Have they not ſojourn'd upon

The Author's Deſign.

upon earth, and ſeen the end of thoſe who were before them, more powerful then they, who tilled the ground, and cultivated it more then they, and who have ſeen their Apoſtles come to them with evident ſigns? *and in ſeveral other the like paſſages of the* Alcoran.

The Prieſts of *Egypt.*

It is affirmed that the moſt learned Prieſts, who excell'd in the nobleſt knowledge of Divination, and were moſt illuminated in that Art, were the Prieſts and Sages of *Egypt.* The Wiſe men of *Greece* are of that opinion, and affirm on their behalf, that in their Divinations they were inclin'd to Aſtrology, that they invented the occult Sciences, and knew hidden Secrets, that they made famous *Taliſmans*, and noble Laws; that they were the Authors of ſpeaking Works and moving Figures; that they raiſed high Structures, and grav'd their Sciences on the hardeſt ſtones, which were then ſoft, like Earth water'd, or Paſte; that they particularly excell'd in the Structure of Pyramids exactly built, on which they made exquiſite *Taliſmans*, by means where-

of

of they kept their Enemies from entering into their Cities and Provinces, by that means giving a clear demonſtration of the Prodigies of their Science, and diſcovering the effects of their Wiſdom. *Egypt* was then (they ſay) divided into fourſcore and five Provinces, whereof there were forty five in the lower part, and forty in the upper. And in every Province there was a Governour taken from among the Princes of the Prieſts, who are they of whom God ſpeaks in the Hiſtory of *Pharaoh*, when he ſays, *Send Heralds through the cities, to bring unto thee all the learned Magicians*: he means thoſe Governours. They ſay that the Cities of the Princes of the Magicians were built by *Buſiris*. The Prieſt who ſerved the Stars was ſeven years in that Imployment; and when he was come to that degree, they called him *Cater*, as much as to ſay, *Maſter of the Influences*; and then he ſate in the ſame Seat with the King, and the King led his Beaſts to the Watering-place, and brought them back; that is, *did all his buſineſs* according to his counſel. When he ſaw him coming, he roſe up to receive him, The *Cater*.

him, went to meet him, and made him ſit down. Then the Prieſts approched, and with them the Maſters of the Arts, who ſtood beneath the *Cater*. Every Prieſt ſerved one particular Star, and was not permitted to ſerve any other; and he was called the Servant of ſuch a Star, as the *Arabians* ſerved every one his own God, and were called *Gabdoſamſe*, *Gabdiagoth*, *Gabdolgaſi*; that is, Servant of *Samſe*, or the Sun, Servant of *Jagoth*, Servant of *Gaſi*. The *Cater* ſaid to the Prieſt, Where is now the Star which thou ſerveſt? The Prieſt replied, It is in ſuch a Sign, ſuch a Degree, ſuch a Minute. Then he put the ſame queſtion to another; and when all had anſwered, and that he knew the Poſition of all the Stars, he addreſſed himſelf to the King, and ſaid thus to him; It is requiſite that you do ſuch a thing to day, that you ſend an Army to ſuch a place, that you clothe your ſelf after ſuch a manner, that you ſpeak at ſuch a time; and ſo of all he thought fit to be done in all the Kings Affairs, and in all the Government of the Kingdom. The King writ down all the *Cater* ſaid, and what-

whatever he diſapprov'd. Then he turn'd to the Artiſts, and ſaid thus to them; Grave thou ſuch a Figure on ſuch a Stone; and, Plant thou ſuch a Tree; and to another, Make thou a Geometrical Draught of ſuch a Work: and ſo to all from the firſt to the laſt. Immediately they all went every one to his Shop, and beſet themſelves to do the works enjoyned them, exactly following the deſign propos'd to them by the *Cater*. They ſet down that day in a Regiſter the Works performed therein; and the Regiſter was folded up, and kept in the Kings Treaſury. Their Affairs were diſpatch'd according to this order: then the King (when he had any Affair) aſſembled the Prieſts without the City *Memphis*, and the People met together in the Streets of the ſaid City. Then they made their entrance one after another in order, the Drum beating before them to bring the people together; and every one made ſome miraculous diſcovery of his Magick and Wiſdom. One had, to their thinking who look'd on him, his Face ſurrounded with a light like that of the Sun, ſo that none could look earneſtly

Effects of the Magick of the *Egyptian* Prieſts.

neſtly upon him. Another ſeem'd clad with a Robe beſet with Precious ſtones of divers colours, green, red or yellow, or wrought with gold. Another came mounted on a Lion, compaſs'd with Serpents like Girdles. Another came in cover'd with a Canopy or Pavilion of light. Another appear'd ſurrounded with Fire, turning about him ſo as that no body durſt come near him. Another was ſeen with dreadful Birds perching about his Head, and ſhaking their wings like black Eagles and Vultures. Another made appear before him in the air dreadful and terrible perſons, and winged Serpents. In fine, every one did what was taught him by the Star he ſerved; yet all was but Apparition and Illuſion without any reality: inſomuch that when they came up to the King they ſpake thus to him; *You imagin'd that it was ſo or ſo, but the truth is that it was ſuch or ſuch a thing.*

Gancam King and Prieſt.

There was heretofore in ancient *Maſre* (which is *Emſos*) a King-Prieſt named *Gancam*, of the race of *Gariac* the Son of *Aram*, of whom the ancient *Egyptians* tell ſeveral ſtories, part whereof

whereof are beyond all likelihood. He liv'd before the Deluge, which he by his Science foreſaw; whereupon he commanded the *Dæmons* who accompanied him to build him a Palace beyond the Equinoctial Line, which the ruines of this Univerſe could not reach. They built the Caſtle ſeated on the deſcent of the mountain of the Moon, which is the Caſtle of Braſs, where are the Brazen Statues, in number LXXXV; out of the Throats whereof iſſues the Water of the *Nile*, which falls into a Fen full of Gravel, whence the water of the *Nile* flows into *Egypt* and other Climats, diſtributed and proportionably compaſs'd; for were it not for that it would ſpread over the greateſt part of the Earth. The Spirits having built him that Caſtle, he had the curioſity to ſee it, and make his abode therein. To that end he ſate in a Pavilion made purpoſely with much artifice, and the Spirits carried him on their ſhoulders to the Caſtle; where having conſider'd the excellency of the Structure, and beauty of its Walls, with the Sculptures and the Paintings that were about it, and the Figures of the Ce-

A Caſtle built by Spirits.

Sources of the *Nile*.

leſtial Bodies, and divers other wonderful things; for in the greateſt obſcurity of the night people ſaw clearly without Torches. There were Tables ſet and ſpread with all ſorts of Meat, yet none perceiv'd to ſet them there; ſo all ſorts of Drinks in veſſels of Marble, Gold, and Silver, which he made uſe of; yet were they not increaſed or diminiſhed. In the middeſt of the Caſtle there was a Ciſtern of Water congeal'd into Ice, whereof the motion might be perceived through that part which was frozen; as one ſees through a Glaſs what is contained in it. Having conſidered all this, he was aſtoniſhed thereat, and immediately returned into *Egypt*; where he left for his Lieutenant and Succeſſour his Son *Gartac*, recommending his Subjects to him, and the Government of the Kingdom; and then he return'd to the Caſtle, and continued there till he died. He is thought to be Author of the Books of the *Coptites*, out of which they take their ſtories, and all that is to happen till the end of the World.

The Prieſteſs *Borſa.*

In theſe Books of the *Coptites* there is mention made among other Princes of

of the Prieſteſs *Borſa*, who adminiſtered juſtice to the people ſitting in a Throne of Fire; ſo that when any one came for juſtice, if his cauſe were juſt, and he ſpoke the truth, the Fire returned to her; if on the contrary he were a lyar and deceiver, and came near the Fire, he was preſently burnt thereby. This Princeſs appear'd to men in divers forms as ſhe pleaſed her ſelf. She afterwards cauſed a Caſtle to be built on the ſide of the *Roman* Sea, to which ſhe retir'd, and kept out of the ſight of men. In the Walls of this Caſtle ſhe cauſed to be put Pipes of Braſs, the ends whereof came out and were hollow, having each written on them a repreſentation of the ſeveral differences which ordinarily happen between men, and upon which they were went to deſire Juſtice of her. When therefore any one was at difference with another, he came along with his Adverſary to the Pipe on which was written the ſpecies of their difference, and ſpoke to it concerning his buſineſs very low, alledging all he could, then putting his Ear thereto he receiv'd an anſwer, which would be fully to all he deſired.

Her Pipes.

This cuſtom continued conſtantly among them, till *Nabuchodonozor* overran *Egypt*. This Princeſs cauſed alſo to be made a *Ram* of a hard red Stone, and to be placed on a Pedeſtal of the ſame. Then ſhe cauſed to be put on the Pedeſtal an Iron Pivot, and the upper ſtone to be pierced, on which was placed the Figure of the *Ram*, ſo that the Pivot appeared above; and ſhe cauſed to be ſet on the top of the Pivot a Brazen Boat, the fore part whereof was made like the head of a Cock, and the hinderpart like the tail of the ſame Bird. This Mill-ſtone as it were turned with the *Ram* by regular and juſt motions. She cauſed this to be ſet on the deſcent of the Mountain, on which was afterwards built the great *Moſquey* of the Son of *Toulon*, to whom God ſhew mercy; whence it is ſtill called the Mountain of the *Ram*, and it will ever be called ſo. When therefore any enemy came to aſſault *Egypt* this *Ram* turned as the Mill-ſtone, and ſtopp'd towards that ſide that the Enemy was coming, and at the ſame time that Cock crew. She alſo cauſed to be built in the midſt of the City a Houſe of Adamant, wherein

Her Ram.

Houſe of Adamant.

in ſhe put the Figures of all the Kings of the Earth which ſurround *Egypt*. She cauſed the Gates of that Houſe to be Fortified, and ſet Guards at them, which were relieved in their turns, yet did not any but they enter into it or come near it. When therefore the *Ram* ſtopped of any ſide, and that they were aſſured that the King of that Countrey was in the Field, they opened the Gate of that Houſe, and went to look for the Figure of that King, which immediately fell a ſhaking; whence they inferred that he had a deſign to attaque *Egypt*. Then thoſe Guards took the Halberds they had with them, and Swords made by Magick, and kept in that Houſe, and fell a pricking that Figure with thoſe Halberds, and to cut it with thoſe Swords, and thereupon the Army of that King which came to ſpoil the Land of *Egypt* fell into ſuch diſorder, that the Souldiers killed one another, ſo that not one remained, and the King was forced to return without doing any thing. For that reaſon did the Kings reſpect and fear the Land of *Egypt*, for not any did attempt the attaquing of it, but he came off with loſs and diſorder. Thus

Nabuchodonozor.

they were governed till the King of the *Greeks*, *Nabuchodonozor*, ingaged in a War againſt *Egypt* for the Reaſons which we ſhall mention hereafter, if Almighty God give us the grace to do it. Diſſention aroſe among his Souldiery, ſo that they all deſtroy'd one another; and he was forc'd to return from *Egypt* without doing any thing. He afterwards continued many years uſing all manner of Artifices, and making great expences, till he put a ſtop to thoſe motions; after which he returned into the Land of *Egypt*, deſtroy'd the Inhabitants of it, and ſo ruined it, that the marks of it will continue to the end of the world.

Gariac Son of *Gancam*. His Brazen Tree.

Gariac the Son of King *Gancam* made himſelf alſo a Prieſt after his Father, and did many wonderful things: and among others he made a Brazen Tree, which had branches of Iron, with ſharp Hooks at the ends of them; which Tree when any unjuſt or lying perſon approached, thoſe Hooks immediately flew at him, and faſtened on his body, and could not by any means be gotten thence, till ſuch time as he ſaid the truth of his own

own accord, confeſs'd his injuſtice, and ceas'd injuring his Adverſary. He alſo made an Idol of an hard black ſtone, which he named *Gabdopharouis*, that is, *Servant of Saturn*. Men came to declare their differences to that Idol, and demand juſtice of it; whereupon he who was in the wrong was ſtaid in the place where he was, and could not get thence till he had done juſtice of himſelf; which if he did not, he would die in the place. When any one had ſome buſineſs or affair of great importance, he went to the Idol, and burnt about it certain Perfumes which they knew, then he lifted up his eyes to the Stars and named King *Gariac*, intreating and crying out, and immediately the *Dæmons* did the buſineſs for him. Sometimes *Gariac* was carried in the air by great Birds, and paſs'd before his Subjects, who ſaw him with their eyes. When he was incens'd againſt any Nation which gave him any trouble in his Kingdom, he ſecretly ſent among them ſome people, who caſt into the water they drank certain things, which made it as bitter as the water of the Salt Sea, ſo that they could not

taſte of it. Sometimes by his Magick he gave the Beaſts of the earth power over them, as Lions and Reptiles, which tore them to pieces.

Philemo'. *Philemon* alſo was one of the moſt conſiderable Prieſts of *Egypt*, whoſe ſtory we ſhall relate in its proper place with that of *Noah*, if Almighty God give us the grace to do it.

Saioup'. Among the Prieſts of *Egypt* there was alſo the Prieſt *Saiouph*, who was he to whom they kindled the dreadful Fire, which he came near and ſpoke over it; then there came forth a great and terrible Figure, which acquainted them with whatever was neceſſary for them. This Prieſt *Saiouph* liv'd till the time of King *Pharaax*, in whoſe Reign the Deluge happened. He made his aboad in the Maritime Pyramid, which Pyramid was a Temple of the Stars, where there was a Figure of the Sun, and one of the Moon, both which ſpoke. The foremoſt or Meridional Pyramid was the Sepulchre of the Bodies of the Kings, to which *Saurid* was tranſlated. There were within it ſeveral other admirable things, Statues, and Books, and among others the Laugh-

A Maritime Pyramid.

ing

ing Statue, which was made of a green Precious Stone. They had diſpos'd all theſe things within that place for fear of the Inundation and ſpoil.

As to the Prieſts who were in *Egypt* after the Deluge, there were a great number of them. The firſt who then follow'd that Profeſſion was the Son of *Philemon*, who was imbarqu'd in the Ship with his Father and Siſter, whom *Noah* married to *Banſar* the Son of *Cham*, which happened thus: King *Pharaan* ſent the Prieſt *Philemon* to the Prophet of God *Noah*, to diſpute with him about the Worſhip of the Idols; but *Philemon* by the grace and conduct of God believed in *Noah*, and confirm'd his Miſſion. He afterwards imbarqued with him in the Ship, he and his Children, and ſeven of his Diſciples, and after that gave his Daughter in Marriage to *Banſar* the Son of *Cham*, the Son of *Noah*. After they were come out of the Ship *Philemon* carried *Banſar* his Son in Law into *Egypt*, where his Daughter had by the ſaid *Banſar* her Husband a Son, whom he named *Maſar*, who was ſince King of *Egypt*, and cauſed it to be call'd *Maſre* from

Pharaan King of *Egypt.*

Maſar King of *Egypt.*

from his own Name, always worſhipping one onely God, according to the Religion of *Noah*. The name of Prieſt was not then a reproach among them; for the Prieſt was then look'd upon as a Judge, who does not oppoſe the Laws preſcribed unto him.

Bardeſir King and Prieſt.

The firſt who made an abſolute profeſſion of Prieſthood in *Egypt*, who brought Religion into eſteem, and applyed himſelf to the Worſhip of the Stars, was *Bardeſir* the Son of *Cophtarim*, the Son of *Maſar*, the Son of *Banſar*, the Son of *Cham*, for he was King after his Father; and it is reported that he made the great Laws, build the Pyramids, and ſet up for Idols the Figures of the Stars. The *Coptites* affirm that the Stars ſpoke to him, and many Miracles are attrited to him. Among other things it is ſaid, he kept himſelf out of the ſight of Men for ſeveral years of his Raign, appearing only from time to time, that is to ſay once a year, when the Sun entred into *Aries*. Then People came in to him, and he ſpoke to them, but they ſaw him not; afterwards he abſented himſelf from them

them till the like time again, and then he gave them Commands and Prohibitions, yet ſo as that they ſaw him not with their Eyes. After a long time thus paſſed, he ordered to be built a Tower of Silver Gilt, and to be embelliſhed with ſeveral Ornanaments; then he began to ſit on it in a moſt Magnificent and Mageſtical form, and to ſpeak to them. After that he went and ſate before them in the Clouds in a Humane form; then he abſented himſelf from them, ſave only when he diſcovered to them his Figure in the Temple of the Sun when the Sun entred in *Aries*, and ordered them to take for their King *Garim* the Son of *Cophtarim*, acquainting them that he would not return any more to them; wherein they obeyed him.

The Prieſteſs *Bedoura*.

As to the Prieſteſs *Bedoura*, ſhe was a ſtrong Woman, and as they ſay the Siſter of *Bardeſir*, and that he gave her his Art of Prieſthood and Divination, whereupon ſhe made moſt of the *Taliſmans* in the Pyramids. She alſo made the ſpeaking Idols in *Memphis*. The Prieſthood continued in her Family and Poſterity, who received it ſuc-

ſucceſſively one of another, and enjoyed its advantages. The *Egyptians* affirm that in her time the wild Beaſts and the Birds hindered them from drinking the Water of the *Nile*, ſo that moſt of them dyed of Thirſt, and that ſhe ſent againſt theſe Animals an Angel, who made ſo great a cry amongſt them, that the Earth ſhook, and the Mountains were cleft. It is ſaid, that by her Magick ſhe fled in the Air, and that the Angels ſmote her with their Wings.

Hermes. As for *Savan* the *Aſmounian*, who they ſay was the ancient *Hermes*; he it was that built the Houſe of the Statues, by which the meaſures of the *Nile* are know, and built to the Sun a Temple in the Province named *Baſta*; and alſo ordered the building of *Aſmounia*; and in the like manner that of the City of *Baſre* in *Egypt*, which was twelve miles in length, above which he cauſed a Caſtle to be made. He alſo built *Danae*, where he eſtabliſhed the Schools and the Recreations, 'Tis alſo ſaid that he built the Pyramids of *Behanſa*, where the women were in favour of his Daughter, and that he there erected

The Danae.

Pillars,

Pillars, on which he raiſed a Tower of fine Glaſs, which might be ſeen from the City of *Gainoſamſe*. He alſo built on the deſcent of the Eaſtern Mountain in *Egypt* a City which he named *Outiratis*, that is in the *Coptick* Language, *The King's Favourite*, and put into it abundance of miraculous things. Among others he ordered four Pyramids to be made on the four ſides of each Gate, and cauſed to be ſet on the Eaſtern Gate a Tower in the form of a Turret or Steeple, on which there was the Figure of a *Black Eagle*; and on the Weſtern Gate another Tower like the former, with the Figure of a *Bull*; on the Maritime Gate the like Tower, with the Figure of a *Lyon*; and on the outer or Southern Gate another ſuch Tower, with the Figure of a Dog. He ſent into theſe Figures Spirits that ſpoke; ſo that when any Stranger came into that City, at what Gate ſoever he entred, the Figure upon it made a noiſe, and the Inhabitants knew thereby that a ſtranger was come into their City, and immediately they ſeiz'd on him where-ever he were. He planted there alſo a Tree,

Outiratis.

The City of the Black Eagle.

a Tree which ſhaded the whole City, and bore all ſorts of Fruits. He alſo raiſed in the midſt of the City a high Watch-tower, the heighth whereof was fourſcore Cubits, according to the meaſure of that time; and on the top of it a little Turret, which every day aſſum'd a different colour till the ſeventh day, after which it re-aſſumed its firſt colour, wherewith it filled the whole City. About this Watch-tower he diſpoſed a great quantity of Water, wherein there was bred abundance of Fiſh. All about the City he ſet Taliſmans, which diverted all inconveniencies from the Inhabitants; and he called it the City of the *Jovians*, that is, Enchanters. There was in it for him a great Tower for the exerciſe of the Sciences of Magick, wherein he cauſed Aſſemblies to be made. It was ſeated on a mountain oppoſite to the City. God ſmote the Inhabitants of it with the Peſtilence, ſo that they all died, and ſo ruin'd it, that there is not any track of it to be ſeen.

Saurid the Son of *Sahalec.*

As to the time when the Pyramids were firſt built in *Egypt*, Hiſtorians re-

relate, that there was a King named *Saurid*, the Son of *Sahaloc*, three hundred years before the Deluge, who dreamt one night that he ſaw the Earth overturned with its Inhabitants, the Men caſt down on their faces, the Stars falling out of the Heavens, and ſtriking one againſt the other, and making horrid and dreadful cries as they fell. He thereupon awoke much troubled, and related not his Dream to any body, and was ſatisfied in himſelf that ſome great accident would happen in the World. A year after he dreamt again that he ſaw the Fixed Stars come down to the earth in the form of white Birds, which carried men away, and caſt them between two great Mountains, which almoſt joyned together, and covered them; and then the bright ſhining Stars became dark and were eclips'd: he thereupon awaked extremely aſtoniſhed, and entered into the Temple of the Sun, and beſet himſelf to bathe his cheeks and to weep. Next morning he ordered all the Princes of the Prieſts and Magicians of all the Provinces of *Egypt* to meet together, which they did, to the number

number of a hundred and thirty Prieſts and Southſayers, with whom he went aſide and related to them his Dream, which they found very important and of very great conſequence, and the interpetation they gave of it was that ſome great accident would happen in the World.

Aclimon. Among others the Prieſt *Aclimon* who was the greateſt of all, and reſided always in the Kings Court, ſaid thus to him: "Sir, your Dream is "admirable, and I my ſelf ſaw ano- "ther about a Year ſince, which "frightned me very much, and which "I have not revealed to any one. "Tell me what it was, ſaid the King. "I dreamt, ſaid the Prieſt, that I was "with your Majeſty on the top of the "Mountain of Fire, which is in the "midſt of *Emſos*, and that I ſaw the "Heaven ſunk down below its ordi- "nary Situation, ſo that it was near "the Crowns of our Heads, covering "and ſurrounding us, like a great "Baſin turn'd upſide down; that the "Stars were intermingled amongſt "Men in diverſe Figures, that the "people implored your Majeſties ſuc- "cour, and ran to you in multitudes as

"to

" to their refuge; that you lifted up
" your hands above your head, and
" endeavoured to thruſt back the
" Heaven, and to keep it from coming
" down ſo low; and that I ſeeing what
" your Majeſty did, did alſo the ſame.
" While we were in that poſture ex-
" treamly affrighted, methought we
" ſaw a certain part of Heaven open-
" ing, and a bright light coming out
" of it; that afterwards the Sun roſe
" over us out of the ſame place, and
" we began to implore his aſſiſtance,
" whereupon he ſaid thus to us, The
" Heaven will return to its ordinary
" ſituation, when I ſhall have per-
" formed three hundred courſes.
" I thereupon awaked extreamly af-
" frighted. The Prieſt having thus ſpoken, the King commanded them to take the heights of the Stars, and to conſider what accident they por-tended. Whereupon they declared that they promiſed firſt the Deluge, and after that Fire. Then he com-manded that Pyramids ſhould be built, that they might remove and ſecure in them what was of moſt eſteem in their Treaſuries, with the bo-dies of their Kings and their Wealth.

Pyramids.

and the Aromatick Roots which ſerved them; and that they ſhould write their wiſdom upon them, that the violence of the Water might not deſtroy it: wherein they preſently ſet themſelves at work. The *Egyptians* relate in their Annals, that *Saurid* is he who himſelf cauſed the Pyramids to be built; and that inaſmuch as after the death of his Father he follow'd his ſteps, cauſing the Provinces to be inhabited and cultivated, and Governing them well, adminiſtring Juſtice to the People, even to his own prejudice and that of his Domeſticks, cauſing Temples to be built, and Statues, and Taliſmans to be erected, ſo that the People had a great love for him. In the *Upper-Egypt* he built three Cities, and did ſo many wonders therein, that it is not poſſible to relate them. He firſt regulated the Tribute in *Egypt*, and enjoined works on Artiſts according to their power. He alſo was the firſt who ordered Penſions out of hi Treaſuries for maimed and ſick people. He cauſed to be made a *Mirrour* of all ſorts of Minerals, wherein they ſaw all the Climats, where there was abundance

Saurid's Mirrour.

of

of Proviſions or Sterility, and what new accident happen'd in any of the Coaſts of *Egypt*. This Mirrour was upon a high Turret of Braſs in the midſt of ancient *Maſre*, which is *Emſos*. He alſo firſt ordered Regiſters to be made, wherein was ſet down every day's receipts and expences, and the augmentation or diminution thereof, and kept them in the Royal Treaſuries; then when a Moneth was paſs'd he cauſed all to be reduced into one total ſum, which he alſo had kept in the Royal Treaſuries, ſealed with the Royal Seal; cauſing moreover to be graved on Stone what was to be graved thereon. He made very liberal gratifications to the Maſters of Arts, and thoſe who deſerved ſomething ſhould be given them. He alſo ſet up in the midſt of the City the Figure of a Woman ſitting, made of green ſtone, with a little Child in her lap ſucking. All women who were troubled with any diſeaſe came to that Idol, and ſet their hands on the breaſts of it, and preſently they were cur'd of their indiſpoſition. When a Woman was in very hard labour, as ſoon as ſhe ſet her hand on the little

The Nurſe Idol.

Childs head, ſhe was immediately brought to bed with eaſe. If an unchaſte Woman ſet her hand on the ſame Childs head, all her members ſhook ſo that ſhe was not able to ſpeak. He made alſo ſeveral other works, which were deſtroyed by the Deluge. Yet the *Coptites* affirm, that they were found again after the Deluge, and uſed and adored as Idols, that their Figures are repreſented in all the Pyramids of *Egypt*, and their diverſe names; that thoſe who taught them were Diſciples of the Prieſt *Aclimon*, who alſo ſhewed them all the other works in *Egypt*. We ſhall ſpeak of them in their proper place with the aſſiſtance of Almighty God. *Saurid* did alſo other prodigious things in his time, and among others he made an Idol named *Becres*, conſiſting of a mixture of divers Medicinal drugs, which had a marvellous vertue in ſecuring Mens bodies from all ſorts of diſeaſes and inconveniences. By means hereof they knew who ſhould eſcape and who ſhould die of their ſickneſs, by certain ſigns which appeared in the Idol; ſo that they gave over uſing remedies

The Idol *Becres.*

to

to ſome, and endeavoured the curing of others. They waſhed the members of that Idol, and gave the waſhings thereof to the ſick to drink, who were thereupon immediately eaſed of their pain. 'Twas he alſo built the two great Pyramids ſo famous in all Nations. For a great part of the Sages affirm they were built by *Sedad* the Son of *Gad*, and that he was interred in one of the two; but the Ancients of the *Coptites* and their Sages deny the *Gadites* ever entred into the Land of *Egypt*. They deny alſo the ſame thing of the *Amalekites*, and ſay that *Egypt* was always inacceſſible to them, by reaſon of its Enchanters and their Artifices and Stratagems. The Learned relate in the Lives and Hiſtories, that the Pyramids were built three hundred years before the Deluge. So ſpeaks of them *Armelius*, Author of the Book of *Illuſtrious Men*. *Abumaſar* the Aſtrologer, in his Book of *Thouſands*, ſays that the reaſon of building the Pyramids was the Dream which *Saurid* the Son of *Sahaloc* ſaw. He confirms it in his Book of *Mixaculous Dreams*, where he adds that he ſent

The two great Pyramids.

Pyramids built before the Deluge.

Armelius.

Abumaſar.

for the Priests and Southsayers of his time, and the Astrologers, and related to them what he had seen of the descent of the Moon upon Earth in the form of a Woman; of the overturning of the Earth with its Inhabitants, and d[redacted] Eclipse of the Sun; and the [redacted] after that: and that the Priests declared to him the coming of the Deluge, whereof mention is made in the Book of the *Annals*, which the *Egyptians* attribute to two Brothers *Coptites*, saying that those two Brothers interpreted an ancient Book, which had been found in some one of their Sepulchres on the breast of a man. They say these two Brothers were the Children of a certain man of the Race of the ancient *Egyptians*, to wit, those who escaped the Deluge, and were embarqued with the Prophet of God *Noah*. We shall with the help of God say somewhat hereafter of the History of these two Brothers. It was found therefore in the Book they Translated, that *Saurid* the Son of *Sahaloc*, King of *Egypt*, after he had seen his dreams and related them to the Priests, and that *Timon* had also related his to him, com-

The Annals of two Brothers, *Coptites.*

commanded the Prieſts to ſee what remarkable events the influences of the Stars portended to the World; and that the Prieſts having exactly erected a Celeſtial Figure for the hour of his queſtion, found that it ſignified a great miſchief which was to deſcend from Heaven, and iſſue out of the Earth, which they declared unto him; whereupon he cauſed Pyramids and great Structures to be built, to ſerve for refuges to him and his Domeſticks, and Sepulchres for the conſervation of their Bodies; as alſo that they might engrave and mark on their Roofs, their Walls, and their Pillars, all the obſcure and difficult Sciences, whereof the *Egyptians* made profeſſion, learning them and treaſuring them up as Illuſtrious Inheritances from thoſe who were grown famous in all Nations: and that they ſhould alſo repreſent on them the Figures of the Stars in their Signs, with their effects and ſignifications, and the ſecrets of Nature, and the productions of Arts, and the great Laws, and the beneficial Drugs, and the Taliſmans, and Medicine, and Geometry, and all the other things

that might be advantageous to men, as well for the publick as for private persons, clearly and intelligibly to those who were acquainted with their Books, their Language, and their Writings. King *Saurid* knew certainly that the calamity was to be general to all Countries in the World, or come very near it. Then he said to them, "When shall this great evil "happen wherewith we are threat-"ned? Whereto they replyed thus: "When the heart of the *Lion* shall "come to the first Minute of *Cancer*'s "head, and the Planets shall be in "their Houses, in those places of the "Sphere, the Sun and Moon in the "first minute of *Aries*; *Pharouis*, "who is *Saturn*, in the first degree; "*Raouis*, which is *Jupiter* in *Pisces* at "27 degrees 3 minutes; *Mars* in *Li-*"*bra*, and *Venus* in *Leo* at 5 degrees "and some minutes. Then he said to "them, See whether after this great "evil there will happen any other "accident in *Egypt*. They consider'd and saw that the Stars portended another great misfortune, which was to descend from Heaven, contrary to the former, that is, a Fire that should con-

conſume the Univerſe. Whereupon he ſaid to them; "When is that to "happen? They reply'd, we have "made our Obſervation, and found "that it is to happe, when the heart "of the *Lion* ſhall be at the end of "the fifteenth degree of *Leo*, and "that the Sun ſhall be with him in "one minute joyning that of *Saturn*; "*Jupiter* is direct in the *Lion*, and "with him *Mars*, changing the mi-"nute; and the Moon in *Aquarius* near "the *Dragons* Tail, at twelve parts. "There will be at that time an E-"cliſe of the greateſt congruence, "*Venus* ſhall be at the greateſt di-"ſtance from the Sun, and *Mercury* "the like. Then *Saurid* ſaid unto "them, Is there yet any other great "accident that you can fore-ſee be-"ſides thoſe two remarkable evils? They look'd and found that when the heart of the *Lion* ſhall have compleated two thirds of his circle, there would not remain any Animal moving on the Earth, which ſhould not be deſtroy'd; and that when he ſhould compleat his revolution, the knots of the Sphere would be diſſolved. The King was very much aſtoniſhed at that

that, and commanded the great Pillars to be cut down, and that the great Pavement ſhould be melted: he cauſed Tin to be brought out of the Weſtern parts, then he made them take black ſtones, which he cauſed to be laid for the foundations of the Pyramids about *Syene*. They were brought from the *Nile* upon Engines, and they had certain particular impreſſions and marks, and upon them painted Billets, which the Sages had ſet there: ſo that when they had ſmitten the ſtone, it advanc'd of it ſelf the ſpace of a Flight-ſhot. Theſe ſtones were ſet in the foundations of three Pyramids, to wit, of the firſt, which is the Eaſtern, and of the Weſtern, and of the Coloured. They put in the midſt of every piece an Iron Bar like a Pivot ſtanding up, then they ſet on that another piece after they had made a hole through the middle of it, that the Iron Pivot might enter into it, and faſten it to that which was under; after which they melted Lead, and it was poured all about the piece, after they had adjuſted the Writing which was above. He cauſed Gates to be made under

under ground, at four Cubits depth, according to their measure; which Gates had Sallies into vaulted Casemates built of stone, and fortify'd with much Artifice, and whereof the Situation was conceal'd, every Vault being fifty Cubits in length. The Gate of the Eastern Pyramid was on the South-side a hundred Cubits distant from the midst of the Western wall on the Western side. They measur'd also from the Western wall, that is, from the midst of it a hundred Cubits, and they digg'd till they got down to the door of the vaulted Casemate, through which they entred into it. As to the Colour'd Pyramid, made of stones of two colours, the Gate of it was on the Maritime or North-side, and they measur'd also from the midst of the Maritime wall a hundred Cubits, which made five hundred, according to the *Mussulman* measure. He built it perpendicularly into the ground, to the depth of forty Cubits, then he raised it as much, though what is above ground of the Pyramids do not exceed the third part, so that this last is the highest, built after the manner of the

The colour'd Pyramid.

raised

raiſed Floors and high Rooms of our preſent time. They built them in the time of their good fortune, while all their Worldly concerns came according to their wiſhes. King *Saurid* having compleated the Structure, cover'd them with Silks of ſeveral colours from the top to the bottom, and cauſed a great Feaſt to be celebrated for them, whereto all the Inhabitants of the Kingdom came, not ſo much as one being wanting from all the Coaſts of *Egypt*. Then he commanded them to make thirty *Gernes* or great Veſſels of colour'd ſtone, which they excellently caſt. He alſo ordered covers to be made of the ſame. Every Veſſel held a hundred Mules load. He cauſed them to be ſet in the loweſt Story of the Eaſtern Pyramid, and had brought thither precious Stones and Jacinths, till the Floor was full thereof. He cauſed the Veſſels to be cover'd with their Covers, and Lead to be melted thereon; then he cauſed pieces of Gold and Silver to be ſcatter'd, as much as might divert their ſight who ſhould look on them. Then he cauſed to be brought thither all he could of his Treaſures,

and

and the moſt precious of his Wealth, Jewels, Plate, Precious Stones, caſt and coloured Pearls, Veſſels of Emerald, Veſſels of Gold and Silver, Statues excellently wrought, Artificial Waters, Taliſmans, precious Iron that would twine about like Cloath, Philoſophical Laws, the Nurſes of Wiſdom, divers ſorts of Medicinal Drugs, exquiſite Tables of Braſs, on which divers Sciences were written; as alſo Poiſons and Mortal drinks, which Kings have ready by them, and wholeſome Preſervatives and Antidotes; and ſeveral other things, which it is impoſſible to deſcribe. But all this could not ſecure them from the evils wherewith God afflicted them for their Infidelity. In the mean time they imagin'd that their Fortreſſes would defend them againſt God; but God came to them on the ſide they were not aware of, and deſtroyed their great Flocks by the Deluge and other misfortunes: Praiſe be to him, he is the only and the Almighty God. All is periſhable ſave onely his Majeſty; to him belongs Wiſdom, and to him you will return. After that, ſays the Author, King

Saurid

Saurid caused to be brought into the second Pyramid the Idols of the Stars, and the Tabernacles of the Celestial Bodies, and what Statues and Perfumes his Ancestors had caused to be made, by means whereof men had access to him, and their Books, and what Annals and Histories they had caused to be made for themselves of what had pass'd in their time, and of the predictions of what was to happen after them, to the Kings who should govern *Egypt* to the last times, and the state of the fixed Stars, and what was to happen by their repose and motions from time to time. Then he caused to be put into the third Pyramid the Bodies of the Kings and Priests in *Gernes*, or great Vessels of hard black Stone; and by every Priest his Book, and the Miracles of his Art and Life. He also caused to be set along the walls of the Pyramids Idols, which held in their hands all the Arts according to their ranks and measures, the description of each Art, and the manner of exercising it, and what was necessary for that, and in like manner the *Caters*: For the Priests were distinguish'd

guiſh'd into ſeven Orders; the firſt whereof was that of the *Caters*, who were they that ſerved all the ſeven Planets, every Planet ſeven Years. With the *Cater* was the Univerſal Doctor. The ſecond Order was theirs who ſerv'd ſix Planets, and immediately followed after the firſt degree. After that they named that which ſerved five of them, and under, the following and inferiour. Then he cauſed alſo to be brought into the third Pyramid the Bodies of the Maſters of the Laws, with thoſe of the Prieſts, and the wealth of the Houſes of the Stars and their Ornaments, which they had had by Offerings, and the goods of the Prieſts. After that he appointed one of them for a Guard to each Pyramid. The Guard therefore of the Eaſtern Pyramid was an Idol of *Jamanick* ſhell, black and white, which had both eyes open, and ſate on a Throne, having near it as it were a Halberd, on which if any one caſt his eye, he heard on that ſide a dreadful noiſe, which made his heart faint, and he who heard that noiſe dyed. There was a Spirit appointed to ſerve that Guard, which Spirit

Seven Orders of Prieſts.

Guard the Pyramids.

Spirit never went from before it. The Guard of the Weſtern Pyramid was an Idol of hard Red ſtone, having in like manner in his hand ſomewhat like a Halberd, and on his head a wreathed Serpent, which flew at thoſe who came near him, clung about their necks and kill'd them. There was appointed to ſerve him an ugly deformed Spirit, which parted not from him. For Guard to the third Pyramid he had plac'd a ſmall Idol of *Baby* ſtone, on a Baſis of the ſame; which Idol drew to it thoſe who look'd on it, and ſtuck to them till it had deſtroy'd them, or made them diſtracted. There was alſo a Spirit appointed to ſerve it, which parted not from it. *Saurid* having finiſh'd the building of the Pyramids, and compaſſed them with the bodies of Spiritual ſubſtances, he offer'd Sacrifices to them, and preſented them with the Offerings choſen for them. The Spirits appointed for the ſervice of each Star knew the Aſcendant of the Stars they ſerved, and they ſerv'd them according to their rank one after another. He diſtributed and appointed the names under which ſhould

be

be divided the Works that ſhould be preſented to them. The *Coptites* affirm, that King *Saurid*'s Name was written upon the firſt Pyramid, with the time ſpent in the building of it. Some ſay he had it built in ſix moneths, and that he defied thoſe that came after him to demoliſh it in 600 years; though it be certain it is more eaſie to pull down then to build. He ſaid alſo ſpeaking to them themſelves, "I have cover'd them with "Silk, do you cover them if you can "with Linen cloth. But thoſe who have reigned after him at ſeveral times, have ſeen that they were nothing in compariſon of him, and that they could not cover them ſo much as with Mat, and with much ado ſhould they have cover'd them with any thing elſe.

Stories of the Pyramids.

As to the miraculous ſtories related of the *Pyramids*, the Author of that Book (God ſhew him mercy) ſays, that in the Annals contained in the Books of the *Egyptians*, and their Miracles, there is ſuch plenty of admirable Hiſtories, that it is impoſſible to relate them all: I ſhall onely (adds he) relate ſome of them, and among

Story I.

others this; The Commander of the Faithful, the *Mamunus*, God ſhew him mercy, being come into the Land of *Egypt*, and having ſeen the Pyramids, had a deſire to demoliſh them, or at leaſt ſome one of them, to ſee what was within it. Whereupon it was thus ſaid to him; "You deſire "a thing which it is not poſſible for "you to have. If you attempt it "and fail, it will be a diſhonour to "the Commander of the Faithful. Whereto he replied, "I cannot for-"bear but I muſt diſcover ſome-"thing. He therefore put them to work at the breach, which was already begun, and made great expences therein. For they kindled fire on the ſtone, then they caſt Vinegar on it, and afterwards batter'd the place with Engines. The breadth of the wall was 20 Cubits, according to the Geometrical meaſure. Being come to the upper ſtory of the Pyramid, they found behind the breach a green Baſin, wherein there were pieces of Gold weighing each of them an ounce, according to our ordinary Weights; and of thoſe pieces there was juſt 1000. The Demoliſhers

wor-

der'd at it, and brought the Gold to the *Mamunus*, not knowing what it meant. The *Mamunus* was alſo aſtoniſhed at it, admiring the excellent Workmanſhip and good Alloy of the Gold. Then he ſaid to them, Compute what expence you have made in the breach. They computed, and found that the expence equall'd the value of the Gold which they had found, ſo as that there was not a Farthing more or leſs. The *Mamunus* was yet more aſtoniſh'd at that, and ſaid to thoſe who kept his Accompts; "Conſider the foreſight of this Na- "tion, and the greatneſs of their "Science. Their Sages had told "them that there would ariſe ſome "one that ſhould in ſome place open "one of theſe Pyramids: they exa- "mined that, and computed what "expence he ſhould make who at- "tempted that work, and ſet the "ſumme at the place; that he who "got thither, finding his account, "and ſeeing he had not gain'd any "thing, ſhould not begin any ſuch "work again. They ſay the Baſin was made of a green Emerald, and that the *Mamunus* had it carried to

Gueraca, where it was one of the nobleſt pieces of his Treaſury.

Story II. Another Hiſtory relates, that after the Pyramid was open'd people went in out of curioſity for ſome years, many entering into it, and ſome returning thence without any inconvenience, others periſhing in it. One day it happened that a company of Young men (above 20 in number) ſwore that they would go into it, provided nothing hindered them, and to force their way to the end of it. They therefore took along with them meat and drink for two moneths: they alſo took Plates of Iron and Bars, Wax-candles and Lanterns, Match and Oyl, Hatchets, Hooks, and other ſharp Inſtruments, and enter'd into the Pyramid: moſt of them got down from the firſt Deſcent and the ſecond, and paſs'd along the ground of the Pyramid, where they ſaw Bats as big as black Eagles, which began to beat their Faces with much violence. But they generouſly endur'd that inconvenience, and advanc'd ſtill till they came to a Narrow paſſage, through which came an impetuous wind, and extraordinary cold; yet ſo

as

as they could not perceive whence it came, nor whither it went. They advanc'd to get into the Narrow place, and then their Candles began to go out, which obliged them to put them into their Lanterns. Then they entered, but the place ſeemed to be joyn'd and cloſe before them: whereupon one of them ſaid to the reſt, "Tie me by the waſt with a cord, "and I will venture to advance, con-"ditionally that if any accident hap-"pen to me, you immediately draw "me back. At the entrance of the Narrow place there were great empty veſſels made like Coffins, with their lids by them; whence they inferr'd, that thoſe who ſet them there had prepar'd them for their death; and that to get to their Treaſures and Wealth there was a neceſſity of paſſing through that Narrow place. They bound their Companion with cords, that he might venture to get through that paſſage; but immediately the paſsage clos'd upon him, and they heard the noiſe of the cruſhing of his bones: they drew the cords to them, but they could not get him back. Then there came to them a

dreadful voice out of that Cave, which ſtartled and blinded them ſo that they fell down, having neither motion nor ſenſe. They came to themſelves awhile after, and endeavoured to get out, being much at a loſs what to do. At laſt after much trouble they returned, ſave onely ſome of them who fell under the Deſcent. Being come out into the Plain they ſate down together, all aſtoniſhed at what they had ſeen, and reflecting on what had happened to them; whereupon the Earth cleft before them, and caſt up their dead Companion, who was at firſt immovable, but two hours after began to move, and ſpoke to them in a Language they underſtood not, for it was not the *Arabian*. But ſome time after one of the Inhabitants of the Upper *Egypt* interpreted it to them, and told them his meaning was this; *This is the reward of thoſe who endeavour to ſeiſe what belongs to another*. After theſe words their Companion ſeemed dead as before, whereupon they buried him in that place. Some of them died alſo in the Pyramid. Since that, he who commanded in thoſe parts, having heard

of

of their adventure, they were brought to him, and they related all this to him, which he much wondered at.

Another History relates, that some entered into the Pyramid, and came to the lowest part of it, where they turned round about. There appeared to them a Hollow place, wherein there was a beaten path, in which they began to go. And then they found a Basin, out of which distill'd fresh water, which fell into several Pits which were under the Basin, so as they knew not whence it came, nor whether it went. After that they found a square Hall, the walls whereof were of strange stones of several colours. One of the company took a little stone and put into his mouth, and immediately his ears were deafened. Afterwards they came to a place made like a Cistern full of coined Gold, like a large sort of Cakes that are made; for every piece was of the weight of 1000 Drams. They took some of them, but could not get out of the place till they had returned them into the place whence they had taken them. They afterwards found another place with a great Story III.

Bench, ſuch as is ordinarily before houſes for people to ſit on; and on the Bench a Figure of green ſtone, repreſenting a tall ancient Man ſitting, having a large Garment about him, and little Statues before him, as if they were Children whom he taught: they took ſome of thoſe Figures, but could not get out of the place till they had left them behind them. They paſſed on along the ſame way, and heard a dreadful noiſe and great hurly-burly, which they durſt not approach. Then having advanced further, they found a ſquare place, as if it were for ſome great Aſſembly, where there were many Statues, and among others the Figure of a Cock made of red Gold: that Figure was dreadful, enamelled with Jacinths, whereof there were two great ones in both eyes, which ſhined like two great Torches: they went near it, aud immediately it crew terribly, and began to beat its two wings, and thereupon they heard ſeveral voices which came to them on all ſides. They kept on their way, and found afterwards an Idol of white ſtone, with the Figure of a Woman

ſtanding

ſtanding on her head, and two Lions of white ſtone lying on each ſide of her, which ſeem'd to roar and endeavour to bite. They recommended themſelves to God and went on, and kept on their way till they ſaw a Light; after which going out at an open place, they perceiv'd they were in a great Sandy Deſert. At the paſſage out of that open place there were two Statues of black ſtone, having Half Pikes in their hands. They were extremely aſtoniſh'd, whereupon they began to return towards the Eaſt, till they came near the Pyramids on the out ſide. This happen'd in the time of *Jezid*, the Son of *Gabdolmelic*, the Son of *Gabdol*, Governour of *Egypt*, who having heard of it ſent ſome perſons with thoſe before ſpoken of to obſerve the open place of the Pyramid. They ſought it ſeveral days, but could never find it again, whereupon they were accounted fools. But they ſhew'd him the head of a Ring which one of them had taken in the Aſſembly-place, which they had found in the Pyramid; which obliged him to believe what they ſaid. That head was valued

lued at a great ſumme of money.

Story IV. It is further related, that other perſons in the time of the Commander *Achemed*, the Son of *Toulon* (God ſhew him mercy) entered in like manner into the Pyramid, and found there a Cruſe of red Glaſs, which they brought away. As they came out they loſt one of their Men, which oblig'd them to go in again to look for him. They found him ſtark naked laughing continually, and ſaying to them, Trouble not your ſelves to look for me. After which he got away from them, and return'd into the Pyramid. Whence they inferr'd that the Spirits had diſtracted him, whereupon they went out and left him there. Upon which they were accuſed before the Judge, who condemn'd them to exemplary puniſhment, and took away from them the Cruſe, which had in it four pound of glaſs. A certain perſon ſaid thereupon, that that Cruſe had not been ſet in that place for nothing. Which occaſioned the filling of it with water, and then being weighed again, it weighed as much as when it was empty, and no more. They afterwards took

took off ſome of that water ſeveral times, but the Veſſel came ſtill to the ſame weight. Whence they conjectured that it was one of the Wine-veſſels whereof the Ancients had made uſe, and had been made to that purpoſe by their Sages, and placed there. For the uſe of Wine was permitted among them. This was a ſtrange Miracle.

They relate further ſeveral Stories of this kind, and among others that ſome entered into the Pyramid with a Child to abuſe it; and that having committed that ſin, there came out againſt them a black young Man, with a Cudgel in his hand, who beat them furiouſly, ſo that they fled leaving there their Meat and their Cloaths. The ſame thing happen'd to others in the Pyramid of *Achemima*. There entered alſo into the Pyramid of *Achemima* a Man and a Woman to commit Adultery therein; but they were immediately caſt along on the ground, and dyed in a Phrenſie. Story V.

When the Prieſts (ſays the Author) had told King *Saurid* of the great conflagration, which was to happen by Fire, and that that Fire ſhould Predictions made to King *Saurid*.

ſhould come out of the Sign *Leo*; he cauſed to be made in the Pyramids certain windings, which abutted upon narrow Vaults, which drew the Winds into the Pyramids with a dreadful noiſe. He alſo cauſed Chanels to be made therein, by which the Water of the *Nile* came in at the ſame place, then it retreated of it ſelf, and return'd into the *Nile* by another paſſage, after the manner of the Ciſterns which are made for the reception of Rain-water. He alſo cauſed certain Chanels to be made therein, which reach'd to certain places of the Land of the Weſt, and to certain places of the Land of *Upper Egypt*. He fill'd thoſe Subterraneous places with prodigious things, Statues, ſpeaking Idols, and Taliſmans. Some *Coptites* affirm, that after the coming of the Deluge, and the Conflagration had been predicted to him, he ſaid to the Aſtrologers; 'Shall our Countrey ſuffer ſome part 'of theſe misfortunes? It ſhall (re-'ply'd they) be afflicted with a deſo-'lation which ſhall continue ſo many 'years, that th Dragons and Vipers 'ſhall be ſo exceedingly multiplied 'therein,

'therein, that none ſhall dare to paſs 'through it. And whence ſhall this 'deſolation come? ſaid *Saurid*. From 'the King of a remote Countrey, ſaid 'they, who ſhall deſtroy its Inhabi-'tants, and ſo ruine it, that the marks 'thereof ſhall remain eternally, clear-'ly carrying away all its Wealth. But 'after that it ſhall be repeopled by 'his Son, born of one of his Bond-'women. This King was *Nabucho-donozor*, who deſtroy'd *Egypt*, and whoſe Son *Balſas* (born of a Captive *Copteſs*) repeopled it, and built there the Caſtle and the Church *Mugalleca*, or *Suſpended*. 'What ſhall happen 'after that? ſaid *Saurid* to the Prieſts. 'There will come into *Egypt*, replyed 'they, a Nation of ugly and deform-'ed People, from the Coaſt of the '*Nile*, that is, from the Countrey 'whence it comes, which Nation 'ſhall poſſeſſe it ſelf of the greateſt 'part thereof. After that, ſaid he 'again, what ſhall happen? Its *Nile* 'ſhall fail it, reply'd they, and its In-'habitants ſhall forſake it. Then it 'ſhall be poſſeſſed firſt by a Barbarous 'Nation, whoſe language ſhall be 'unknown, and which ſhall come 'from

Nabuchodo-nozor.

'from the Eaſtern Coaſt; afterwards 'by another coming from the Weſtern 'Coaſt, which ſhall be the laſt. He commanded all this to be writ down, and that it ſhould be graved on the Pyramids and Obelisks. One of the things which confirm this diſcourſe by their conſonancy is, that *Abucabil*, the *Mogapherian*, the Pacifier, related this to *Achamed*, the Son of *Toulon*, (God ſhew him mercy) when he entered into *Egypt*. With the help of God we ſhall ſpeak of him hereafter.

The Spirits of the Pyramids.

As to the Spirits which are met in the Pyramids, and the like Structures, and the forms under which they appear, the Author (to whom God ſhew mercy) ſpeaks of them briefly thus in a Chapter he hath expreſly made of them: They relate, ſaith he, ſeveral things of the Pyramids, which would be long to declare; but as to the Spirits which reign over them, and ſuch other Structures, named *Birba*'s, they ſay that the Spirit of the Meridional Pyramid never appears out of it, but in the form of a naked Woman, who has not even her privy parts covered, beautiful as to all other parts, and whereof the behaviour is ſuch, as when

when ſhe would provoke any one to love and make him diſtracted, ſhe laughs on him, and preſently he approches her, and ſhe draws him to her, and beſots him with love, ſo that he immediately grows mad, and wanders like a Vagabond up and down the Countrey. Divers perſons have ſeen her walking about the Pyramid about Noon, and about Sun-ſet. One day ſhe diſtracted one of the People of the *Chacambermille*, who was afterwards ſeen running ſtark naked through the ſtreets without fear or wit. The Spirit of the ſecond Pyramid, which is the Colour'd, is an ancient *Nubian*, having a Basket on his head, and in his hands a Cenſer like thoſe uſed in Churches, wherewith he incenſes about it at all the Obelisks. As to the *Birba* of *Achemima*, its Spirit is a Young Man, Beardleſs and Naked, ſufficiently known among the Inhabitants of the place. The Spirit of the *Birba* of *Semir* is a black ſwarthy Old Man, of high Stature, and having a ſhort Beard. The Spirit of the *Birba* of of *Phacat* appears in the form of a black young Woman, having in her

arm

arm a little black Infant deformed, ſhewing his Dogs teeth, and having his eyes all white. The Spirit of the *Birba* of *Ridouſa* appears in the form of a Man, having the head of a *Lion* with two long Horns. The Spirit of the *Birba* of *Buſira* appears in the form of an old white Monk carrying a Book. The Spirit of the *Birba* of *Gaphi* appears in the form of a Shepherd, clad in a black Robe, with a Staff in his hand. As to the Pyramids of *Debaſoura*, their Spirits are ſeen in the form of two black old Men. The Spirit of the *Birba* of *Samnos* appears in the form of a Monk, who comes out of the Sea, and views himſelf in it as in a Looking-glaſs. All theſe Spirits are manifeſtly ſeen by ſuch as come near them, and the places of their retirement, and frequent there abouts along time. There are for all of them certain particular Offerings, by means whereof it is poſſible the Treaſures of the *Birbas* and the Pyramids may appear, and that there may be a friendſhip and familiarity between Men and Spirits, according to what the Sages have eſtabliſh'd.

Saurid

Saurid the Son of *Sahaloc*, ſays the Author, continued King of *Egypt* a hundred and ſeven years. His Aſtrologers told him the time he ſhould die, whereupon he made his laſt Will to his Son *Hargib*, told him whatever was neceſſary for him, and ordered him to have him carried into the Pyramid, and to have him diſpoſed into the Tomb which he himſelf had cauſed to be made, that he ſhould cover the bottom of it with Camphire and Santal-wood, and that he ſhould enbalm his body with the drugs which prevent corruption, and that he ſhould leave by him the richeſt of his Armour, and the moſt precious of his Houſholdſtuff. His Son performed all this after his death, and then *Hargib* Reigned after his Father in the Land of *Egppt*, and follow'd his footſteps, being careful as he had been to adminiſter Juſtice to the People, to have the Countrey cultivated and inhabited, and to procure the welfare of his Subjects, which obliged them to have a great affection for him. He afterwards cauſed to be built the firſt of the Pyramids of *Dehaſoura*, and to be brought thither

Saurid's Death.

Hargib *Saurid's* Son.

abundance of Wealth, and precious Stones of great value. *Hargib* was particularly addicted to Chemiſtry, to get Metals out of the Mines, and to gather money; he afterwards enterred every year a great quantity thereof, and minded not the putting of Statues and ſpeaking Idols into his Pyramid. He a long time continued that exerciſe, during which he had a Daughter, who being grown up ſuffer'd her ſelf to be debauched by one of his people, which obliged him to ſend her away into the Weſt, where he had a City built for her in the Countrey of *Barca*. This City being built they gave it the name of that Princeſs, which was as they ſay, *Domeria*. For he cauſed a Pilory to be built in the midſt of the City, and her name to be grav'd on it: then he ſent to live there with her all the old Women of his Houſe. He continued King ninety nine years, then dyed: and was interred in the Pyramids. His Son *Menaos* Reigned after him in *Egypt*, and was a proud and hauty Prince, who ſpilt much blood, ill treated his Subjects, Ravished many Women, and ſquandered away a great

Addicted to Chemiſtry.

Domeria.

Menaos.

great part of the Treaſures of his Anceſtors. For he built Palaces of Gold and Silver, into which he brought Chanels of the *Nile*, the bottom whereof he cauſed to be covered with Jacinths and other precious ſtones inſtead of Sand. He tormented Men, and took away their goods and Cattel by force. This got him the hatred of the People, and at laſt the Beaſt he rid on threw him and broke his neck; (Gods curſe go with him.) So God delivered the *Egyptians* of him.

As to the Hiſtory of the *Deluge*, and the adventures of *Noah*, to whom God grant peace and mercy, take in few words what is ſaid thereof. They relate that *Adam*, (Gods peace be with him) after God had deſcended from Paradice, and been merciful to him after his Sin, was by God himſelf appointed King of the Earth, and Mankind deſcended of his Race. He was the firſt that Prayed to God, Faſted, and knew how to Read and Write. He was Beardleſs and Hairleſs, comely and well made. There was afterwards ſent him one and twenty pages of Writings; then he dyed aged nine

Hiſtory of the Deluge and *Noah*.

Adam.

hundred and fifty years. His life ſhould have been a thouſand years, but he beſtowed fifty of them on his Son *David*. His Succeſſor and Legatee was his Son *Seth*, to whom and to whoſe Children continued the Prophecy, with the true Religion and the Superintendency of Divine Laws. God afterwards ſent *Seth* twenty nine ſheets. He liv'd on the Mountain, and *Cabel* built in the bottom of the Valley. *Seth* lived nine hundred and twelve years, and had for Succeſſor his Son *Enos*, who lived nine hundred and fifty years, and appointed for his Succeſſor after his death his Son *Cainan*, in whoſe favour he made his laſt Will, and afterwards diſtributed the Earth among the Sons of his Sons. *Cainan* died aged nine hundred and twenty years, and made his laſt Teſtament in favour of his Son *Mahalel*. In his time the ſquare Temple was built. He died aged nine hundred ſeventy five years, and appointed for Succeſſor his Son *Jared*, whom he taught all the Sciences, and told all that was to happen in the World. He conſidered the Stars, and read the Book of the ſecrets of the Kingdom, which

Seth.

Enos.

Cainan.

Mahalel.

Jared.

which was sent from Heaven to *Adam*: then he had to his son *Enoch*, who is *Edrisus*; Gods peace be with him. There was then King in the World *Mechavel* the son of *Cabel*. The Devil (Gods curse with him) went to him, seduced him by his deceits, and made him fall into errour; then he told him that there was born to *Fared* the son of *Mahalel* a son who should be an enemy to theie Gods, and come to great reputation. Whereto *Fared* answered, "Canst "not thou destroy him? I'le endeavour to do it, said the Devil. Whereupon God gave *Edrisus* (Gods peace be with him) Angels to guard him from the Devil, and from his Progeny and Artifices. When he was grown up to adolescency, his Father made him Guardian of the Temple, and taught him the sheets of *Seth* and *Adam*, Gods peace be with them. He was very diligent in the reading and studying of them, and in observing the precepts thereof. Being come to forty years of age, God gave him the gift of Prophecy, and sent him from Heaven thirty [illegible]s. His Father made him h[illegible]y Will, gave him

Edrisus.

him the Sciences he was poſſeſs'd of, and ſent him to King *Darael*, whom he taught Writing and Aſtrology. For he is the firſt who writ in the *Syriac* after *Seth*, and who deſcribed the ſtate of the Stars. The Nations of Writing affirm he was the firſt who made Slaves and Servants, and eſtabliſh'd Weights and Meaſures. He led Captive the Children of *Cabel*; he was skilled in Medicine and the Aſtronomical Tables, according to a ſupputation different from the *Indian*. God ſhewed him after he had prayed for it the ſublime Figures. Spirits ſpoke to him; he knew the names of the Aſcent and Deſcent, and Aſcended and Deſcended, and turned the Sphere, and knew the ſignifications of the Stars, and all that was to happen, and graved all Sciences upon Stones and upon Bricks. He had a long adventure with the Angel of Death, which it would be too long for us to relate. To ſpeak briefly of him, he died, and God raiſed him up again; he ſaw Hell, and entered into Paradice, where he ſtill is, being not come out of it.

They rela[illegible]he Author, Gods mercy

mercy on him) that King *Mechavel* sent to desire *Jared* to send *Edrisus* to him, for he desired to see him. But he would by no means do it, whereupon *Mechavel* sent an Army against him, which yet could not come at him, in regard his Uncles, and all the progeny of *Seth*, secured him against it; for after *Seth* there was no other Prophet but *Edrisus*. *Jared* died, aged 750 years. *Edrisus* was called *Edrisus* (that is, *Reader*) because he had much read and studied the sheets. He was raised up into Paradise at the complete age of 300 years; God grant him peace and mercy. He was also called *Hermes*, which is the name of *Mercury*. He taught *Sabi* to write, and after *Edrisus* all who could write were called *Sabi*. He it was who foretold the coming of the Deluge, and the destruction of the world by water, which was to come over the Earth. *Edrisus* (before he was raised up) had made his Will in favour of his Son *Matusalech*, and had put the sheets into his hands. He had also recommended *Sabi* to assist him. *Sabi* was a man taught by *Edrisus*, and one who had made a great progress in the

Mechavel King.

The name *Edrisus*.

Hermes.

Matusalech.

Sciences. They ſay *Edriſus* was the firſt who ordered the waging of war for the Faith; and that he did it himſelf againſt the ſons of *Cabel*. *Matuſalech* lived 932 years, after which
Malec. the Teſtament paſſed to *Malec* his Son, who took poſſeſſion of the ſheets, and joyned the Sciences together. He confederated with the Children of his father, and aſſembled them together, and hindered their holding any correſpondence with the children of *Cabel*. 'Twas he who ſaw as it were a Fire iſſuing out of his mouth, and burning the world; after which he
Noah. had to his Son the Prophet *Noah*, Gods peace and mercy be with him; *Darmaſel* (the Son of *Mechavel*, the Son of *Enoch*, the Son of *Gabod*, the Son of *Cabel*, the Son of *Adam*, Gods peace be with him) then reigning. This
King *Darmaſel.* *Darmaſel* had lifted up himſelf, and was grown great, and had ſubdued Kings, which had happened becauſe the Devil (whom God curſe) had called him to the worſhip of the Stars, and to the Religion of the *Sabæans*; inſomuch that he had made Idols, and had built Temples to them, wherein he ſerved them. They ſay no man got out

out of the bowels of the Earth ſo many Precious ſtones, Pearls, and other Minerals, as this King did. He was very ſevere to the Prophet of God *Noah*, and endeavoured much to do him harm; but God prevented him, and preſerved the Prophet. *Darmaſel* had lived 300 years when God ſent *Noah*, who was then 150 years of age. He lived in his Nation according to what God had revealed to him 1000 years wanting 50; then he lived after the Deluge 200 years. He was the firſt Prophet that came after *Edriſus*, to whom God grant peace. His Law was to profeſs the Unity of God, to pray, to pay the Sacred Tribute, to obſerve Abſtinence, and to fight in the way of God againſt the Children of *Cabel*. After that he called his Nation to God, and made them fear his chaſtiſements. But they began preſently to ill-treat him. Yet was it long ere they diſcovered his enterpriſe to King *Darmaſel*, during which *Noah* was continually in the houſes of their Idols and in their Temples. And when he ſaid unto them, "My "Friends, ſay there is no other God "then the true God, and that I am his

Servant

'Servant and Apoſtle. They put their fingers into their Ears, and their Heads into their Mantles, ſo diſpleaſing was the diſcourſe to them. Then when he came to ſay, there is no other God then the true God, the Idols fell down with their faces to the ground; and then the People fell upon him and beat him till he fell down. After that King *Darmaſel* heard of his carriage, and ordered him to be brought into his preſence, accompanied by his own people, who held a Ponyard to his Throat, and to whom the King ſpoke thus: 'Is this he 'who you ſay ſpeaks reproachfully 'of the Gods, and would deſtroy Re'ligion? Yea, replyed they. Then he ſaid to *Noah*; 'O *Noah*, what do 'they here tell me of thee, that thou 'oppoſeſt my Religion, and what thy 'Fathers Children believe? what 'Magick is this whereby thou haſt 'made the Idols tumble out of their 'places? who taught thee this Do'ctrine? Great King, replyed *Noah*, 'were they Gods as you imagine, my 'diſcourſes could not hurt them, and 'they would not have fallen out of 'their places. For my part, I am

the

'the Servant of God and his Apoſtle. 'Honour the true God, and imagine nothing equal to him, for he ſees you. Thereupon *Darmaſel* put *Noah* into Priſon till the Feaſt of the Idols came, to the end he ſhould offer Sacrifice to them. He alſo cauſed the Idols to be returned into their places on their Thrones, and made Oblations to them. Then when the time of the Idol-Feaſt drew near, he commanded a Herald to aſſemble all the the People, that they might ſee what he did to *Noah*. Then *Noah* implored the aſſiſtance of God againſt him, and he was immediately troubled with a great Head-ach and a Phrenſie, which continu'd a week, after which he died. He was put into a golden Coffin, wherewith a Proceſſion was made in the Temple of the Idols, his Subjects weeping about him, and curſing and railing at *Noah*. Then they carried him (I mean the King) into the Pyramids, and diſpoſed him into a Tomb which had been prepared for him. He had appointed his Son to be King after him. He brought *Noah* out of Priſon, eſteeming him a diſtracted perſon, and forbid under great

Mechavel Son of *Darmaſel*.

great penalties, his relapſing into the faults wherewith he was charged. *Noah*, Gods mercy to him, expected till the day of one of their great Feſtivals, on which they aſſembled themſelves to ſerve their Idols. He then came to them and ſaid thus, "Say "there is no other God then the true "God, and that I am his Servant and "Apoſtle. With thoſe words the Idols fell down of all ſides, and the people fell upon *Noah*, cruelly beating him, making ſeveral wounds in his head, and dragging him along the ground with his Face downwards. Then the Heavens and the Earth, the Mountains and the Seas cryed vengeance to God, ſaying, 'O Lord, 'do you not ſee the cruel treatment 'made to your Prophet *Noah*? The Almighty and All-good God made them ſenſible that that cruelty was exerciſed on himſelf, that he would puniſh thoſe Rebels, and do right to *Noah*. They afterwards carried *Noah* before the King, who ſpoke thus to him, 'Have not I already par-'doned thee, and opened my Fathers 'Priſons, conditionally thou ſhouldſt 'not return to thy faults? I am (re-'plied

'plied *Noah*) a Servant, who does 'what he is commanded. Who hath 'given thee that command? ſaid the 'King. My God, replyed *Noah*. Who 'is that God? ſaid the King. The 'Lord of the Heavens and the Earth, 'ſaid *Noah*, the Lord of all Creatures. 'And what hath he commanded thee? 'ſaid the King. He hath command-'ed me (replyed *Noah*) to call you to 'his ſervice, and he commands you 'and your Subjects to forſake the 'Worſhip of Idols, and to follow the 'ordinances of Prayer, payment of 'the Sacred Tribute, and the obſer-'vance of Faſting. And if we do it 'not, ſaid the King, what will be the 'iſſue? If he pleaſe (replied *Noah*) 'he will immediately deſtroy you; 'and if he pleaſe he will give you 'time to reflect on your ways till a 'certain term. Let thy God alone '(ſaid the King) and what he deſires 'of us, and do thou thy ſelf give over 'importuning us. How can I give 'over (replied *Noah*) when I am a 'Servant who does what is com-'manded him, and cannot diſobey his 'All-good and Almighty Maſter? Then the King (ſays the Author) cauſed

caused *Noah* to be imprisoned, to make an oblation of him to the Idols, as his Father had done before. Presently after, *Saudib* who was a powerful Lord and a Priest, rebelled against the King, and attempted to deprive him of his Crown. The Wars which the King was engaged in against him diverted him from thinking on the business of the Prophet of God *Noah*, and obliged him to put him out of Prison, till he had the leisure to have him brought before him. He afterwards agreed with *Saudib*, by granting him a portion of the upper part of *Egypt*, and return'd to his Royal Palace. The Devil (Gods curse on him) soon began to sollicit him to put the Prophet of God *Noah* to death, but Almighty God diverted him, so that the affaires of *Noah* were in different postures. The Son of *Darmasel* sent thereupon to all the Kings of the Earth, desiring them to send him all the Priests and Doctors, that they might dispute against *Noah*. They came to him from all parts, and disputed against the Prophet; but he baffled them all. Among others came to him the *Egyptian* Priest

Saudib.

Prieſt *Philemon*, of whom we have already ſpoken, God ſhew him mercy. He diſputed againſt him, and *Philemon* acknowledged the Unity of God, who directed him ſo that he became faithful, and embarqued with *Noah* in the Ship. After that, God revealed his will to *Noah* in theſe terms: '*Make* '*the Ark*', and the reſt of the Verſe. 'How ſhall I make it? ſaid *Noah*. Then *Gabriel* came to him, and ſhew'd him the Model of it, ordering him to give him the Figure of a *Gondola* of glaſs. He was ten years a building of it, and he made it of the *Indian Plane* Tree, a hundred Cubits in length, according to the meaſure of his time, and fifty Cubits in height, and divided it into three Stories. The people of his Countrey in the mean time paſs'd by him, and laughed and ſcoffed at what he did. Some brought to him their little Children, and charged them to beware of him. And ſometimes the Children ſeeing him, endeavoured to hurt and diſturb him. When *Noah* had compleated the Ship, he made the entrance on the ſide, and it continued lying on the ground ſeven Moneths, till they had offered up to their

Philemon.

The Ark.

their Idols three companies of those who had believed *Noah*. Then was the Decree of their chastisement confirmed, and God commanded *Noah* to put into the Ship two pairs of every species. 'Whence shall I be able to 'get all that?' said *Noah*. Immediately God commanded the four Winds to bring together about him all he had ordered to be put into the Ark; which they did. He took in at the first door the Wild and Tame Beasts, the Reptiles and the Birds; at the second (which was that of the middle) he took in Meat and Drink, and the Body of *Adam*, which was in a Shrine. Then he entered himself at the highest door with his children, and those who had believed in him. Relations agree not about the number of the Faithful who entered into the Ark; most affirm they were forty Men, and forty Women. When *Noah* and his Companions were got into the Ship, the news of it came to the King, who began to laugh at it, saying, Where is the water on which that Vessel is to Sail? They knew well enough that the Deluge was to come, but had no notice of the time

of

of its coming, that the will of God might be fulfilled upon them. Upon that *Mechavel* the Son of *Darmaſel* got on Horſeback, with a party of his People, and went firſt to the Temple of his Idols, where he ſtayed a while, then went towards the place where the Ship was, with an intention to fire it. Being come near it he call'd *Noah* with a loud voice, and *Noah* having anſwered him, 'Where (ſaid 'he) is the water which is to bear 'thee in this Ship? It will be imme-'diately with you replied *Noah*, be-'fore you go out of this place. Come 'down (O *Noah*) ſaid the King, and alſo 'thoſe who are with thee. O un-'happy Man! ſaid *Noah*, turn to 'God, for behold his Chaſtiſements 'are ready to fall upon you. Theſe words incenſed the King, ſo that he commanded fire to be caſt into the Ship, upon him and upon his Compa-nions. But immediately there comes a Meſſenger in great haſte, telling him for news that a Woman heating the Oven to bake her Bread, water ruſh'd out of it as out of a great Torrent. 'Unfortunate Man! replied the King; 'how could water come out of a hot

Mechavel would fire the Ark.

The Deluge.

'Oven? Unfortunate King! replied 'Noah; 'tis one of the ſigns of my 'Lords wrath, which is deſcending 'on you and yours, according to what 'he hath revealed to me to threaten 'you withall. Another ſign of the 'ſame thing is, that the Earth is go-'ing to ſhake and to ſtagger, that the 'water is going to overflow it on all 'ſides, and that it is going to ſpring 'up under the Horſe's feet on which 'you are mounted, even in the place 'where you now are. Immediately the King was obliged to put back his Horſe from the place where he was, ſeeing the water ſpringing up under his Feet by the permiſſion of God. As ſoon as he was got to another place, behold his Meſſengers returning to him, tell him that the water was very much riſen and augmented, which forc'd him to a ſudden departure, to return with all ſpeed to his Caſtle, that he might take his Servants and his Children, and diſpoſe them into the Fortreſſes which he had prepared on the tops of the Mountains, and where he had put in proviſions as much as he imagin'd would be neceſſary. But preſently the Earth began

to

to open, and the Feet of the Horſes to enter into it, ſo that they could not get them out, which obliged them to get off, and to leave them there. In like manner the doors of Heaven were opened and let fall a great Rain, as if water had been poured out of great Earthen Pots, ſo that the waters overtook them ere they could recover the Mountains, and hindered their getting up to them. They juſtled and thruſt one another, and knew not which ſide to turn by reaſon of the violence of the Thunder and Lightning, and the greatneſs of the evil which was come upon them. The Women carried their Children at their backs, then when the water was come up to their mouths they caſt them under their feet, and endeavoured to ſave themſelves. Had God been diſpoſed to have compaſſion on the Unbelievers, he would have been merciful to the Mother and the Child. One of *Noah*'s Sons was with the King, the Son of *Darmaſel*, when he came to fire the Ship. His Father cried out to him, 'O my dear Son, 'Embarque thy ſelf with us. I will 'retire (ſaid he) into a Mountain,

'which ſhall ſecure me from the wa-
'ter. *Noah* anſwered him according
'to what God had taught him, It is
'onely the mercy of God which can
'this day preſerve any body from his
'chaſtiſements. He was deſtined to miſery and deſtruction, and he was one of thoſe who were drowned. The water roſe above the Earth 40 Cubits, and above the Mountains 40 Cubits. All that was upon the ſurface of the Earth periſhed, the Marks and Signs therefore were defaced; by the permiſſion of God there remained only the Ark and thoſe within it.

Different Opinions of the Deluge.

Thoſe who adore the Stars affirm nevertheleſs that there remained ſome places upon the Earth which the waters of the Deluge reached not: but the *Muſſulmans* deny it. The *Perſians* (whom God curſe) ſay, the Hiſtory of the Deluge is not true, and make no mention of the Prophecy of *Noah*, in regard they are *Magi* by Religion, and adore the Fire. The *Indians* affirm in like manner, that there happened nothing of it in their Countrey, and ſo alſo the Inhabitants of the Maritime Countries, and of moſt of the *Indian* Iſlands.

They

They ſay the Ark continued on the water ſix Moneths, that it Sail'd by all the Countries of the Earth, in the Eaſt, and in the Weſt, and that one week it compaſs'd about the place of the ſquare Temple. They had with them a large Sea-Pearl put on a Thread, by means whereof they in the Ship diſtinguiſhed between Day and Night, and the hours of Prayer. They had alſo their Cock which Crew, to call up the People to Divine Service. It is written in the Law of *Moſes*, that God ſwore by himſelf that he would not puniſh any Nation by the Deluge after the Nation of *Noah*.

History of *Noah*, according to an ancient book found by the Author.

I found (ſays the Author of this Book, *Murtadi* the Son of *Gaphiphus*, on whom God have mercy) in a Book (the greateſt part whereof was torn out) the Hiſtory of *Noah*, with conſiderable Additions and Augmentations, which I will fully ſet down here, to the end this Book may want no advantage which may raiſe its value with thoſe who ſhall read it, or hear it read, with the direction and aſſiſtance of God. Theſe Augmentations then relate, that the Patriarch, the

Father of *Noah*, (Gods peace be with him) dreamt that he ſaw iſſuing out of his Mouth a fire, which burnt the whole Terreſtrial World. He thereupon awaked much aſtoniſhed. Some days after he dreamt again, that he was upon a Tree in the midſt of a great Sea without Shores, which alſo aſtoniſh'd him very much. After that there being born to him a Son, the Prophet of God *Noah*, the good tidings of it ſpread over the whole Earth; and the Prieſt *Galoumas* related it immediately to *Mechavel* the Son of *Darmaſel*, aſſuring him further that the Terreſtrial world ſhould periſh in his time, that is, in the time of *Noah*, whoſe life was to be very long. The Prieſts knew alſo by their Sciences, that there would happen a Deluge, which ſhould drown the Earth and its Inhabitants; but they always hoped to ſecure themſelves from what ſhould happen with King *Darmaſel*. The King therefore commanded that there ſhould be ſtrong Caſtles built on the tops of the Mountains, that they might retire thither and be ſafe as they imagined. They built ſeven Caſtles of that kind,

kind, according to the number of their Idols; whereof they gave them the names, and graved thereon their Sciences. After that *Noah* being grown up, (God grant him peace and mercy) God ſent him to them for an Apoſtle, and there happen'd to him what God himſelf relates in his Book. *Noah* was of delicate complexion, his Head was ſomewhat long, his Arms very large, as alſo his Leggs, his Thighs very fleſhy, his Beard long and broad: he was large and thick. He was the firſt Prophet that came after *Edriſus*, and he is numbered among the famous Envoys for their conſtancy and reſolution. He liv'd 1250 years. The Philoſophers will not have him live ſo long, as differing among themſelves about long lives. His law preſcribed the profeſſion of the Unity of God, and the Sacred Combat againſt thoſe who oppoſed the eſtabliſhment of his Religion, commanding the good and forbidding the evil, ordered the following of things permitted, and the avoiding of things forbidden, and the obſervance of purity and cleanlineſs. Almighty God had commanded him to induce his Nation

to the proefeſſion of his Unity, to mind them of the good things they had received of him, and to raiſe in them a fear of his indignation. The Hiſtory relates, that *Noah* was born in the Reign of *Mechavel*, the Son of *Darmaſel*, and that being two hundred years of age *Mechavel* died, and had for Succeſſor his ſon *Darmaſel*, who was much addicted to the worſhip of the Idols, exalting them as much as lay in his power, and commanding the People to ſerve them well. In the mean time *Noah* began to Preach the Religion of Almighty God, going through the Market-places, the Aſſemblies, the Temples, the Inns, and calling the people to God. They kept his Preaching ſecret, and diſcovered nothing of it to King *Darmaſel*, till ſuch time as his enterprize having been obſerved, Men bewared of him, and the King heard of him. They ſay that *Mechavel* (God curſe him) impriſoned *Noah* 3 years before he died, and that after his death his ſon *Darmaſel* (who was his Succeſſor) brought *Noah* out of Priſon, and commanded him to forbear corrupting Religion, and exclaming againſt the Gods. There

was

was among them for their ſeven great Idols a Feaſt which they celebrated every year, during which they aſſembled to offer Sacrifices, and make Proceſſions about the Idols. The time of that Feaſt being come, which is alſo the Feaſt of *Fagoth*, the people came together from all parts, and then *Noah* came to that Aſſembly, and having paſs'd through the midſt of the People, and cry'd with a loud voice; O Friends, ſay as I do; There is no other God then the great God. The people put their fingers into their Ears, and their Heads into their garments, but the Idols fell at *Noah*'s cry; which obliged the men to fall upon him, and to beat him cruelly, giving him ſeveral wounds in the head, then dragging him along the ground, with his face towards the Kings Palace, into which they made him enter, and brought him before him. 'Have not 'I done thee a favour (ſaid the King) 'in taking thee out of Priſon, though 'thou haſt ſpoken againſt our Religi-'on, rail'd at our Gods, and forſaken 'the footſteps of thy Fathers and 'Grand-fathers? Mean time thou 'comeſt again to exerciſe thy Magick

'againſt

'againſt the Gods, ſo as thou haſt 'made them to fall from their 'thrones, torn from their ſtations, 'and the places of their honour and 'their glory. What hath forc'd thee 'to this extremity? If theſe Idols '(replied *Noah*) were Gods as you 'imagine, they would not have fal-'len at my voice. Fear God, unhap-'py Prince; turn to him, and believe 'nothing equal to him; for he ſees 'you. Who is he (ſaid the King) 'who has made thee ſo confident as 'to ſpeak to me in theſe terms? I 'will ſacrifice thy Bloud to the Idols. He thereupon commanded him to be kept in priſon till the day of the Feaſt of *Fagoth*, that he might be ſacrificed to him; and that the Idols might at the ſame time be exalted to their thrones. But he ſaw afterwards a Dream which ſtartled him, and obliged him to order *Noah* to be put out of priſon, giving out among the people that he was diſtracted.

Noah being afterwards 500 years of age, had his ſon *Sem*, and after him *Cham*, and after him *Jam*, then *Japhet*. Their mother was named *Noubache*, the Daughter of *Enos*, the ſon

Noah's Wife.

ſon of *Enoch*. *Noah* was afterwards a long time preaching to his Nation, yet could convert to the profeſſion of the Unity of God but a ſmall company of the meaner ſort of people; wherefore they made this reproach to him, according to what God himſelf ſaid to him, *Thou haſt been followed by the dregs of the people*. *Noah* was a Carpenter, and thoſe who believed in him were of his own profeſſion. He ſpent afterwards three Ages in preaching always to the people the Religion of Almighty God, without other effect ſave that they grew the more impious and inſolent. Nay, they kill'd ſome of thoſe who believed in him, and rifled their houſes; and then God revealed to him, that of his Nation there would be no other Believers ſave onely thoſe who had already embraced the Faith. *Noah* deſpairing of their Converſion began to pray to God againſt them, and to ſay, *O my Lord, ſuffer not upon earth any habitation of the Unbelievers*. Then Almighty God commanded him to build the Ship; then he ſmote them with Sterility, as well to the Fruits of the earth, as the Procreation of chil-

children, making their women unable to bring forth, and in like manner the Females of their Cattel incapable of generation, and withdrawing his benedictions from their Orchards and Agriculture. They invoked their Idols, but it did beſtead them nothing with God. Then *Noah* began to build the Ship, and ſpent three years in cutting down *Indian* Plane-trees and poliſhing them, in making Nails and Pins, and providing whatever was neceſſary; then he ſet it together in the moneth of *Regebe*. Thoſe of his Nation would needs paſs by him as he was at work, laughing and making ſport at him. After he had finiſhed it, God commanded him to put into it two pairs of every *ſpecies*. Thoſe who embarqued with him of the ſons of *Adam* and his own were *Sem*, *Cham*, and *Japhet*, and the others who belonged to him and were of his family. The Angels brought to him *Adams* Shrine, which was in the Countrey of *Tehama*, which is the Septentrional Territory of *Meca*. There was alſo with him in the Ark the *Egyptian* Prieſt *Philemon*, with his family and his daughters. The reſt were of the

the children of his Father, and of his Grandfather *Edriſus*. After the chaſtiſement was completed by the deſtruction of the Inhabitants of the Earth, that the Heaven had given a check to the Rains, that the Earth by the permiſſion of her Lord had drunk up the waters, and that the Ark reſted on Mount *Guedis*, they went out and built a City, which they called *The Match of Fourſcore*, and which is at this day famous in its place, under the name of *Themanine*, which ſignifies *Fourſcore*. They ſay that the ſeveral Nations, though they were not ignorant of the Deluge, and that they knew well enough it was to come, yet could not learn of their Prieſts preciſely the time of its coming; becauſe it was the will of the Almighty and All-good God to puniſh them. The Mountains caſt ſtones at them, and they knew not which way to turn to avoid the falling of the Rain and the Stones. They ſay alſo that the water which fell was hot and corrupted, as if it had come out of a boiling Pool of Sand. Some affirm, that the Ship continued on the water a hundred and fifty days; others, that it continued

Themanine.

nued 11 Moneths; God knows how it was. Some affirm also that the Deluge happen'd in the Moneth of *Regebe*, and that the Ark rested on Mount *Geudis* the tenth day of the Moneth of *Mucharram*. There were between the descent of *Adam* and the Deluge two thousand one hundered fifty six years. When God would restore the Earth to a good condition, he sent a wind upon the water which dry'd it, and put a stop to the Springs. The ordinary light return'd to the World, and the Sun and the Moon, and the Night, and the Day. Forty days after God commanded *Noah* to open the Ark. He opened it, and let out the Raven to see how low the water was. The Raven went out, and stayd to feed on the Carrions of the dead, and returned no more. Whereupon *Noah* made imprecations against her, that she might always be a Stranger, and never a domestick Bird, and that it should feed on Carrions. Then he let out the Dove after her. She soon return'd with her feet dy'd with the slime of the Earth, which was grown hot. Wherefore *Noah* prayed God to preserve her swiftness

2156 Years from *Adam* to the Deluge.

to

to her, and that ſhe might be a domeſtick Bird, and belov'd of Men. He pray'd him alſo to give her patience to endure the loſs of her young ones, and gave her his benediction; her feet have been red from that very time. He let her go ſeven days after, and ſhe return'd bringing an Olive-leaf in her Beak; and told him for news, that there was not remaining on the ſurface of the Earth any Tree but the Olive-tree. They ſay, the Earth was dry the 27th. day of the 11th. Moneth of the year. After that God revealed to *Noah*, that he ſhould let out the Beaſts and the Reptiles out of the Ark. *Noah* cry'd out ſo violently at it, that he fell into a Feaver.

The Elephant ſneezes out a Swine, the Lion a Cat.

They ſay, thoſe who were in the Ark were incommodated with the dung of the Creatures, which oblig'd *Noah* to give a cuff o'th'Ear to the Elephant, by vertue of which cuff the Elephant ſneez'd and caſt out a Hog, which took away that ordure. They ſay alſo that the Rats troubling them, *Noah* gave a box o'th'Ear to the Lion, who ſneez'd out a Cat, which devour'd the Rats. Others ſay theſe ſtories were invented for pleaſure

pleasure sake, and that they are not of faith, as having no grounds. *Noah* came afterwards out of the Ark with his four Sons, *Sem*, *Cham*, *Japhet*, and *Facheton*, which is he whom God gave him in the Ship. Then God said thus to them; 'Multiply, fill 'the Earth, and cultivate it; I give 'you my benediction, and take my 'curse from the Earth, permitting it 'to bring forth its good things, its 'fruits and productions. Then he added speaking to them; 'Eat that 'which is permitted and good, and 'shun what is impure, as Beasts sa-'crific'd to Idols, or naturally dead, 'and Swine's Flesh, and whatever hath 'been Sacrific'd to any other then 'God. Kill no man, for God forbids 'the doing of it, unless it be by the 'way of Justice. It is written in the Law of *Moses*, that after they were come out of the Ark and settled in the Earth, God spake thus to them; 'Multiply and fill the Earth, let the 'Beasts of it fear and respect you, and 'all the Fowls in the Air, and all the 'Fish in the Sea. In the great *Alcoran* it is spoken of this in these terms; Then it was said to him, O Noah,

O Noah, *deſcend out of the Ark in peace on our part*, and the reſt of the Verſe. Then *Noah* ordered them to built every one a Habitation, whereupon they built fourſcore of them in the City, which is to this day called the City of *Themanine*, that is, *Fourſcore*. They afterwards fell a Sowing and Planting of Trees. They had ready for that end the Seeds, the Corn, and the Fruit, which had been put up in the Ship; there was onely the Vine, that is the Tree which bears Grapes, which *Noah* wanted and could not find. Whereupon *Gabriel* told him that the Devil had ſtoln it away, as having ſome part in it. *Noah* thereupon ſent for him, and when he was preſent he ſaid to him; 'O curſed Spirit, 'why haſt thou done this? Becauſe I 'have part in it, ſaid the Devil. Di- 'vide it then between you, ſaid *Ga- 'briel*. I am content ſaid *Noah*; I 'reſign him the fourth part of it. 'Tis 'not enough for him, ſaid *Gabriel*. 'Well, ſaid *Noah*, I will take one half; 'let him take the other. It is not 'yet enough, ſaid *Gabriel*; but he muſt 'have two thirds of it, and thou one. 'When therefore the juice of it ſhall

The Vine, and the part the Devil hath in it.

'have boyl'd over the fire, till two
'thirds thereof be consum'd, thou
'shalt be allow'd the use of the rest;
'and in like manner the Grape as well
'new as dry, and the Viniger. As to
'the surplusage which may inebriate,
'it is forbidden thee and thy posteri-
'ty; thou art not to expect any part
'thereof from the Devil, nor to com-
'mence any action against him for it.
Then the Devil (God hinder him from doing harm) said thus to *Noah*, (Gods peace be with him;) 'I am
'oblig'd to you for the great kindness
'you have done me, and for which I
'shall not be ungrateful. O *Noah*,
'beware of Envy, Intemperance, A-
'varice, and Impatience. For Envy
'enclin'd me to make God incensed
'against me, and was the cause of my
'banishment out of Paradice. In-
'temperance made your Father *Adam*
'transgress the Commandment of his
'Lord, and eat the fruit of the Tree.
'Avarice made *Cabel* kill his Bro-
'ther *Abel*: And Impatience brought
'you to make imprecations against
'your Nation, which caused God to
'bring destruction on all, and hath
'given a relaxation of the pains I

'took

'took to deceive them. Then *Noah* cauſed the Shrine wherein *Adams* body was, to be brought into the Cave of Old Age at *Mecca*, and left it there. The Hiſtory relates, that when *Noah* took the Scorpion and the Serpent into the Ship with him, he pray'd his Almighty and All-good Lord, to take away their venom from them, which was granted. When therefore he put them out of it they ſpoke thus to him: 'O Prophet of God, pray your 'Lord for us, that he would reſtore us 'our venom, and that we may make 'our advantage thereof againſt our 'enemies, and by means thereof de-'fend our ſelves againſt thoſe who 'would injure us. We promiſe you 'in requital, and in the name of God 'we grant, that whoever ſhall every 'day and every night pronounce theſe 'words, *God grant peace to* Noah *for* '*ever*, we will not come near him, 'and will do him no hurt. *Noah* pray'd to his Lord, and he order'd the making of that agreement, and that ſecurity to be taken of them: and after he had done it God reſtored to them their venom, according to what he had ordain'd by his Providence,

Noah's Shrine.

The Venom of the Scorpion and the Serpent.

ſince no man can deſtroy what he has ordain'd, nor defer the execution of his Judgments. They ſay moreover, that when the Chaſtiſement was taken from the Inhabitants of the Earth, and that fair weather had ſucceeded the Clouds, *Noah* look'd up on high, and that having obſerved the Rain-bow, he ſaid thus; What means this, O Lord? And that God anſwer'd him, This is an aſſurance to the Inhabitants of the Earth, that there ſhall be no more Deluge.

The Kings of *Egypt* before the Deluge.

The Kings of *Egypt* who Reign'd before the Deluge, (ſays the Author) and were *Coptites*, are *Craos* the Gyant, and his ſon *Tegares*, and his ſon *Meſram*, and his ſon *Gancam*, and his ſon *Gariac*, and his ſon *Louchanam*, and his ſon *Chaſalim*, and his ſon *Harſal*, and his ſon *Fadouſac*, and his ſon *Semrod*, and his ſon *Foſedon*, and his ſon *Sariac*, and his ſon *Sabaloc*, and his ſon *Saurid*, who built the Pyramids, and his ſon *Hargib*, and his ſon *Menaos*, and his ſon *Ecros*. After that the ſucceſſion from Father to Son was interrupted, which oblig'd the *Egyptians* to take for their King a certain man of the Royal Houſe named *Ermelinos*; and after

after him *Pharaan*, who was the first who reigned insolently and tyrannically, and who gave the name to the *Pharaohs*. He was also the last of the Kings of *Egypt* before the Deluge. *Pharaan.*

The first of the Kings of *Egypt* after the Deluge was *Masar*, the son of *Mesraim*, (who is *Ranſar*) the son of *Cham*, the son of *Noah*, to whom God grant peace and mercy. This *Masar* was son to the daughter of the Priest *Philemon*, who believed in *Noah*. For they say that *Pharaan* (the last of the Kings of *Egypt* before the Deluge) grew proud upon the earth, and treated his people insolently and tyrannically, taking away their goods, and committing Injustices, such as none had done before or after him; and shedding Mens bloud by his continual murthers. Nay, Kings themselves were afraid of him, and respected him. He it was who writ to *Darmasel* the son of *Mechavel* King of *Babylon*, and advised him to put *Noah* to death. *Darmasel* had already written to the Inhabitants of *Gueraca*, and of all the other Provinces, to know of them whether there were any other Gods besides the Idols; and

had related to them the Hiſtory of *Noah*, and the Religion which he preached, and how he incited them to the worſhip of one onely God, different from thoſe whom they adored. Every one of them had rejected this, and had adviſed him to put *Noah* to death. But after God had commanded *Noah* to build the Ark, *Pharaan* King of *Egypt* writ to *Darmaſel*, exhorting him to fire it; which *Darmaſel* thought to do, but at the ſame time the Prince of the Prieſts of *Egypt* (*Philemon*) gave him other advice; and writ to him that he counſelled him to leave it as it was, in regard that if what that man ſaid was true, that is, what *Noah* ſaid, the King ſhould embarque with thoſe of his houſe, and then put *Noah* to death that he might be no more troubled with him. The Learned of *Egypt* knew well that the Deluge was to come, but knew not how great it was to be, nor how long it was to continue on the ſurface of the earth. The Prieſt *Philemon* dreamt as he ſlept, that he ſaw *Emſos* (which is the City of *Maſre*) overturned upon its Inhabitants, and the Idols falling with their Noſes to the ground;

Philemon.

ground; and that there deſcended from Heaven men armed with ſharp-pointed Inſtruments of Iron, where-with they beat the people; and that he ſeemed to approach one of them, and ſpoke to him thus; 'Why treat 'you the men after that manner? Be-'cauſe (replied he) they are ungrate-'ful and irreſpective towards their 'God, who hath created them, and 'gives them ſubſiſtence. Is there 'no means for them to be ſaved? 'ſaid *Philemon*. Yes, replied the o-'ther: thoſe who would be ſaved 'are onely to apply themſelves to 'him who hath built the Ark. *Philemon* awaked thereupon very much aſtoniſhed. He had a wife and two children, a ſon and a daughter, and ſeven of his Diſciples. He therefore ſettled his affairs, with an intention to go to *Noah*, Gods peace be with him. Then afterwards he ſaw another Dream; He ſeem'd to be in a green Medow, where there were white Birds which ſmell'd of Musk; and as he ſtood ſtill to take a view of them, and to admire their beauty, one of them began to ſpeak, ſaying to the reſt; 'Let us go, let us deliver the

'Believers. Whereupon *Philemon* ſaid 'to him, Who are thoſe Believers? 'They are (replied the Bird) the men 'of the Ark. He thereupon awaked 'very much aſtoniſhed and affright-'ed, and related that to thoſe of his Houſe and his Diſciples. Then he went and ſpoke to the King in theſe terms; 'I have ſeen a Dream, ac-'cording to which if it pleaſe Your 'Majeſty to ſend me to *Darmaſel* King 'of *Babylon*, I ſhall know what that 'man is who hath built a Ship in a 'dry Countrey. I will diſcourſe with 'him, and diſpute againſt him about 'this new Religion which he preach-'eth, and would introduce, and will 'inform my ſelf of the truth of his 'pretenſions; and I hope at length 'to turn him out of the way which 'he would have others to follow. The King approved the deſign, and ordered him to depart. *Philemon* then left *Egypt*, with his Family and his Diſciples, and travelled till he came to *Babylon*, and diſcourſed with *Noah*, Gods peace be with him, ſo as that he found what he ſaid to be true, and believed in him, and followed his Religion. 'When God will put a man into

'into the right way (ſaid *Noah*) no 'man can put him out of it. *Philemon* continued with *Noah* ever after, and ceaſed not to ſerve him and his Children, and his Family, and his Diſciples, till they imbarqued with him in the Ark.

Mean time *Pharaan* (God curſe him) continued his divertiſements, and remained in his errour, unworthily treating the people of *Egpyt*, and afflicting them by his Injuſtices and Murthers, which cauſed many Tumults and Spoils in the Country, and dearth of proviſions, Men oppreſſing one another, and no body reproving vice. The Temples and the *Birbas* were lock'd up, and their doors full of dirt. The Deluge came upon them, and the Rain overwhelm'd them on Sunday the 24th. day of the Moneth, *Pharaan* being then drunk; ſo that he came not to himſelf till the water began to faſten on him. He ſtarted up of a ſudden, and ran away as faſt as he could; but his feet ſunk into the ground, and he fell on his Face, and fell a roaring like a Bull, till the Unbeliever periſh'd, he and all his Nation. Thoſe who retired into ſome *Pharaan.*

ſome Cave or other ſecret place periſhed there alſo. The water cover'd the *Pyramids* to the end of the Quadrature. The marks of it are manifeſt to this day. After the Deluge the firſt who Reign'd in *Egypt* was *Maſar*, the Son of *Banſar*, the Son of *Cham*, the Son of *Noah*. The *Muſſulmans* who follow the Traditions affirm, that this *Maſar* was the firſt King of *Egypt* after the Deluge, and that he became ſo, having been before deſigned for it by his Grandfather *Noah*, which happen'd upon this, that *Philemon* intreated *Noah* to have a particular affection for him, and for his Family and his Children, and ſpoke to him thus: 'O Prophet of God, I 'am come to you out of deſire I had 'to believe in God, and to follow 'your precepts; I have to that end 'forſaken my Countrey, and the 'place of my Birth, give me ſome 'Prerogative and Preheminence, 'which may cauſe me to be ſpoken 'of after I am. What do you deſire 'in order to that? ſaid *Noah*. I de'ſire (ſaid *Philemon*) that you would 'joyn my Family to yours, and that 'you would take this my Daughter

Maſar King of *Egypt*.

to

'to be Wife to one of your Sons. *Noah* took her and married her to *Meſraim*, the Son of *Cham*, to whom ſhe bore a Son, whom his Grandfather *Philemon* named *Maſar*. When *Noah* would afterwards divide the Earth amongſt his Children, *Philemon* ſpoke to him in theſe terms; 'O Pro-'phet of God, ſend along with me 'this my Son, (meaning *Maſar*) and 'permit me to bring him into my own 'Countrey, to ſhew him the Treaſures 'of it, and to teach him the Sciences 'and remarkable things thereof. *Noah* ſent him along with him, accompanied by ſome of his own Houſe. He was a delicate young man, and they travelled during the great heat of the Sun, ſo that when they came near the Land of *Egypt*, *Maſar* made a kind of Arbour of the Boughs of Trees, at the place now called *Gariſa*, that is to ſay, the *Arbour*, and covered it with the Graſs he found on the ground. Near that place he afterwards built a City, which he called *Darſan*, that is to ſay, the Door of the Garden, about which they planted Trees, and ſow'd the grounds, and made ſweet ſmelling Orchards. Be-

Gariſa.

tween

tween *Darſan* and the Sea-ſide there were tilled Fields and Gardens, and well cultivated grounds. *Maſar*'s people were mighty robuſt and valiant. They cut ſtones, and raiſed remarkable Buildings, and liv'd very much at eaſe for a long time. *Maſar* married a Woman of the Race of the Prieſts, of whom he had a Son named *Coptim*, and he was the Father of all the *Coptites*. Afterwards at ninety years of age he married another Woman, and had by her Sons, *Coptarim* and *Aſmomus*, and *Abribus*, who grew up and peopled the Land, and were proſperous therein. Their Cities were called from their names, and will be ſo call'd till the day of Judgment. They ſay the number of thoſe who accompanied *Maſar* was thirty Men, and that they built a great City, which they called *Maca*; for *Maca* ſignifies thirty; and that it is the City of *Memphis*. *Philemon* afterwards diſcovered to them the Treaſures of *Egypt*, made them underſtand the writing of the *Birbas*, opened the Pyramids for them, and taught them the Taliſmans of their gates, and the ways to be obey'd by the Spirits appointed

Coptim, Father of the *Coptites*.

Maca.

pointed over them. He ſhew'd them the Mines of Gold and Silver, and Topazes, and Turqueſes, and Eſnadoſammes. He taught them the Art of handling white and black Marble and Jaſper, whereof they made their Veſſels and Inſtruments, and the Pillars of their habitations. He writ down for them the Operations of the Art, which he attributed to a Man of his houſe named *Moncatam*, who practiſed Chemiſtry upon Mount *Mactam*. They ſay the origin of the art of working Marble (as well White as Black) came from Chemiſtry; in as much as the waters and eſſences, which they diſtill and circulate by their artifices, paſſing through the earthen veſſels, he compos'd for them the white ſtone in Sand and Glaſs, and made the hard red ſtone for them of a ſoft ſtone and red Arſnick, or Sandarack and Pitch: he kindled a fire thereon, and ordered them by his wiſdom. He made Mills for them in the ground, and cauſed theſe materials to be put into them; then the ſtones came out figured after what manner they deſired in all ſorts of veſſels. Nay, they ſay that the ſtones were

Moncatam's Chemiſtry.

were ſoft with them from the break of day till the afternoon; and that they made what they would of them. *Philemon* taught them alſo to make Taliſmans; for there came out againſt them out of the Sea certain Creatures which threw down their Buildings, whereupon they made Taliſmans againſt thoſe Creatures, and they never came afterwards. They built ſeveral Cities upon the *Roman* Sea, and among others that of *Racoda*, at the place where now *Alexandria* ſtands. They made in the midſt of that City a little Turret upon pillars of Copper guilt, and ſet upon it a Mirrour conſiſting of a mixture of divers materials, in length and breadth five ſpans, and the Turret of the height of 100 Cubits according to their meaſure. When therefore any Enemy came againſt them, they made certain Operations on the Mirrour, then they made the rays of it fall on the Enemy, ſo that they burnt him. This Turret and the Mirrour remained there till the Sea reach'd and deſtroyed them. The *Pharos* alſo of *Alexandria* had not been made but for a Mirrour that was upon it, and diſco-

Mirrour of Racoda.

Pharos of Alexandria.

diſcovered thoſe who came againſt them from the *Roman* Countrey. One of the *Roman* Emperours prevailed ſo far by his artifices and great expences, that he deſtroyed it. It was of white Marble well deſign'd, and well wrought. They relate (ſays the Author, to whom God be merciful) that God promiſed *Noah* (Gods peace be with him) to hearken to him in a prayer he ſhould make for his ſon, and that he deferred that prayer till the next morning; at which time very early in the morning he was to call his ſon, and him of his ſons who ſhould readily anſwer him God would bleſs when he had prayed for him; and he who anſwered not ſhould not have that benediction. The readieſt to anſwer was *Sem*, wherefore he prayed God for him and his poſterity: and the moſt backward to anſwer were *Cham* and *Japhet*, wherefore he prayed God againſt them. *Maſar* the ſon of *Banſar*, the ſon of *Cham*, was an uſeful and ſerviceable Young man; for which reaſon *Noah* cheriſhed him, and he was always with him, never leaving him. Having therefore heard the prayer which *Noah*

ab had made againſt his Grandfather and his children, and the children of his children, he fell a weeping, and turned to *Noah*, and ſaid thus to him; 'O Great Grandfather, I have heard 'the Imprecations you have made 'againſt my Grandfather *Cham*, and 'againſt his children; and yet for 'my part I have been always obedi-'ent to you, and ready to ſerve you: 'Pray therefore unto God for me. Theſe words pleaſed *Noah*, and immediately he put his hand on his head, ſaying; 'O great God, behold 'here one of my ſons, who anſwered 'me when I have called him; bleſs 'him, him and his poſterity, and di-'vert from them weakneſs, and grief, 'and affliction; and give them gene-'roſity and valour, and drive away 'far from them trouble, care, and diſ-'pleaſure. Arm the middle of their 'bodies with girdles of Steel; never 'let them be diſabled to perform the 'Sacred voyage; give them for their 'habitation a Land whereof the air 'is pleaſant, the waters ſweet, and the 'paſtures green; which may be the 'Mother of Nations, and the relief 'of Men; which may allure to it all 'ſorts

Noah's Prayer for Majeſty.

'ſorts of perſons, Citizens and Coun-
'trey-people, out of all the Plains
'and out of all the Mountains, both
'far and near; a Land that hath a Ri-
'ver tranſcending all Rivers, where-
'of the Hiſtory may be the moſt ad-
'mirable of Hiſtories; from which
'the Abyſſes of the Sea are derived,
'which divides the Deſarts of Coun-
'tries with its pregnant ſurges and
'ſwollen waves, from the remainder
'of Countries to the Metropolis of all
'other places; the choſen City, the
'Countrey of fair ways, through
'which the noble *Nile* flows with its
'excellent waters, on which the eye
'of the Almighty watches night and
'day, ſupplied with ſprings and fair
'waters; the Favourite of Heaven
'in all its parts, adorned with a River
'coming from Paradiſe, repleniſhed
'with the favours of the Gratificator,
'and the mercies of the Merciful;
'where Plants ſprout forth and thrive
'exceedingly, where there is abun-
'dance of all ſorts of good things,
'and an affluence of all benedictions.
After that *Noah* prayed his Lord to ſubject the Land to *Maſar* and his children, to fortifie them over it, and

to make it ſubmiſſive to them, to aſſiſt them to cultivate it, and to relieve the Prophets among them. *Noah* (Gods peace be with him) was heard in all this. When *Maſar* (ſays the Author) was near death, he made his Will in favour of his ſon *Coptim*. He had before divided the Land among his children, and had given *Coptarim* all the Countrey which reaches from *Copta* to *Syene*; to *Aſmoumus*, what is from *Aſmon* to *Memphis*; and to *Abribus*, all the flat Countrey from about *Saram* and the Fennes, as far as beyond *Barca*; ſo that he was Lord alſo of *Afric* and the *Africans*. He recommended it to every one of his children to build himſelf a City in his Country; and enjoyn'd them all together (at the hour of his death) to make him a Cave in the earth, to pave it with white Emeralds, to diſpoſe his Body into it; and to bury with him whatever there was in his Treaſuries of Gold, Silver, and Precions Stones; and to write thereupon ſuch names as might divert any from approaching it. They made a Cave 150 Cubits in length, and in the midſt a place of Aſſembly wainſcoated with

Maſar's Tomb.

Plates

Plates of Gold and Silver, having 4 Doors, and over every Door a Statue of Gold, wearing a Crown beſet with Precious ſtones, and ſeated on a Throne of Gold, the feet whereof were of Topaze. They graved on the breaſt of each Statue great names, able to divert any from approching them, and diſpoſed the body of *Maſar* into a Tomb of Marble covered with Plates of Gold, and writ upon it, *Maſar, the ſon of Banſar, the ſon of Cham, the ſon of Noah, died aged ſeven hundred years from the days of the Deluge.* He died without ever having adored any Idol, not broken with old age, nor troubled with ſickneſs, not having felt any evil or pain, nor afflicted with any ſadneſs, care, or diſpleaſure. They fortified him alſo with the great Names of *GOD*, which never permit ſuch as are fortified therewith to fall into contempt, or be oppreſſed. They ſwore moreover the greateſt of all Oaths, that none ſhould come near him, unleſs he were a King who had 7 of his ſons Kings; and not any of them a ſervant, or ſlave, or poor, or neceſſitous, who followed the Religion of the King

the juſt Judge, that is to ſay, the true God, and believed the Prophet of the Merciful, ſent with the *Alcoran* to bring the World to the Faith in the laſt times. They alſo placed near him a thouſand pieces of Topaze made round about him, and a thouſand Statues of precious Stones of great value, and *Gernes* or great Veſſels, containing the Sciences of the Divine Art, and the ſecret Drugs, and the admirable Taliſmans, and Ingots of gold in great heaps, like ſand or ſtones. They cover'd that Cave with great ſtones and ſand ſpread thereon, between two Mountains oppoſite one to the other.

Kings of *Egypt* after the Deluge.

The firſt King of *Egypt* who Reigned after the Deluge was *Maſar*, the ſon of *Banſar*, the ſon of *Cham*; after him Reign'd his ſon *Coptim*, then his ſon *Coptarim*, then his ſon *Budeſir*, then his ſon *Gadim*, then his ſon *Sedathe*, then his ſon *Mancaos*, then his ſon *Caſaos*, then his ſon *Marbis*, then his ſon *Aſmar*, then his ſon *Citin*, then his ſon *Elſabas*, then his ſon *Sa*, then his ſon *Malil*, then his ſon *Hadares*, then his ſon *Cheribas*, then his ſon *Calcan*, then his ſon *Totis*, who is he whom

whom the *Arabians* call *The Juſt*. For this is the *Pharao* of *Egypt*, who had converſation with the Beloved of God *Abraham*, (Gods peace be with him) as alſo with *Mahumet*, and Mercy, and who by force would have taken away from him his Wife *Sara*, which happen'd thus: The Beloved of God, (Gods peace and mercy be with him) after God had deſtroy'd the curſed *Nimrod* his enemy, took his Journey out of the Land of *Gueraca*, and came to *Egypt*, accompany'd by his Wife *Sara*, (Gods peace be with her) and left *Lot* behind him in *Syria*. *Sara* was one of the moſt beautiful Women in the World; they ſay *Joſeph* (Gods peace be with him) inherited her Beauty. *Abraham* therefore (ſays the Author) being come he and his wife into *Egypt*, the Guards who were at the City-gate having ſeen *Sara* admired her beauty, and went preſently to give notice of it to King *Totis*, and ſaid to him; There came into the City a man of the Eaſtern Countrey, accompany'd by a Woman the moſt beautiful and moſt handſom that can be ſeen. Immediately *Totis* ſent for *Abraham*, and ſaid to him, Whence

History of *Abraham* and *Totis* King of *Egypt*.

are you? Of *Gueraca*, reply'd *Abraham*. The King enquired further of him concerning his buſineſs, and he gave him an account thereof. Then he ſaid to him, 'What relation hath 'that woman to you? She is my Siſter, 'ſaid *Abraham*. Then the King ſaid to 'his Viſier, Bid him bring her to me, 'that I may ſee her. That diſpleaſed *Abraham* very much, but it was not poſſible for him to diſobey; yet he knew that God would not permit any diſhonour to happen in his Family; he therefore ſaid to *Sara*, 'Go your 'ways to the King, but without fear 'or troubling your ſelf, for you are 'under his tuition who hath created 'you, who will divert from you what-'ever you may be afraid of, and will 'aſſiſt both you and me with his fa-'vours. But what would the King 'with me (ſaid *Sara*) more then with 'you? I hope (ſaid *Abraham*) it will 'be nothing but what is good, with 'the help of the Almighty. They therefore conducted *Sara* to *Totis*'s Pa-Palace, accompany'd by *Abraham*. The King having ſeen her was ſur-priz'd with her beauty and behaviour, and ſaid to *Abraham*, What is this

Woman

Woman to you? She is my Sister, reply'd *Abraham*. He meant his Sister in God, according to the Religion which he professed. Whereupon *Abraham*'s heart felt the ordinary sentiments of a jealous man; he wished he had never come into *Egypt*. Then he began to say, 'O God, suffer not 'the Family of *Abraham* to be dishonoured. At which words the Veils and the Curtains were drawn before him, so that he saw *Sara* speaking to the King. The King put forth his hand to touch her, but she presently said to him, If you put your hand on me you are undone. Accordingly even before the Kings hand was quite come to *Sara*, and had touched her, that hand shrunk up, all the Kings members shook, and Death presented it self on all sides. He continued immoveable, not able to stir, and spoke thus; 'O Woman, deliver me from 'the evil that is fallen upon me, and 'go whither you will. I will do it '(said she) conditionally you do not 'renew your attempt against me. I 'promise it, reply'd the King. Whereupon she praye1 God for him, and God delivered him from the evil

which had happen'd to him. He recovered his health, and ſaid, Certainly he is a great Lord whom you adore; that is manifeſt. Then he enquir'd of her who *Abraham* was, and of what Religion. 'He is the darling of God; (reply'd ſhe) his Religion is the profeſſion of the Unity of the Almighty, and he is my Huſband. He told me (reply'd the King) that you were his Siſter. He told you truth (ſaid *Sara*) for I am his Siſter in God, and ſo all who make profeſſion of our Religion are our Brethren in God. Yours is a noble Religion, reply'd the King. He afterwards ſent *Sara* to his Daughter *Charoba*. That young Virgin was ingenious, handſom, and well-inclined, as much as could be wiſhed; and therefore ſhe made great account of *Sara*, took her into her affection, honoured her much, and gave her a very kind reception; nay, ſhe ſent her precious Stones of great value, and Money, and rich Garments. *Sara* brought all to *Abraham*; but he told her ſhe ſhould reſtore them, and that they needed them not. *Sara* therefore returned all to *Charoba*, who was much

Charoba Totis's Daughter.

much aſtoniſh'd at it, and acquainted her Father with it; who thereupon doubled the admiration which he had for the Beloved of God, ſeeing him refuſe things which any other would have eagerly ſought, having any means to obtain them. He therefore eſteemed and honoured him much, and ſaid to his daughter, 'Theſe are per-'ſons of good repute, who come out 'of a Houſe full of purity and ſincerity, and great prudence, and are not 'covetous of periſhable goods. *Charoba*, do whatever you can imagine 'beſt to honour them. *Charoba* afterwards beſtowed on *Sara Agar*, who is the Mother of our Father *Iſmael*, Gods peace be with him. As ſhe gave her her, ſhe ſaid to her *Hacagare*, that is to ſay, *Behold thy recompence*: for which reaſon *Sara* call'd her *Agar*. She was a *Copteſs* by Nation, and one of the handſomeſt young maids of her time, Gods peace be with her. After that the Beloved of God being reſolved to return out of *Egypt* into *Syria*, *Charoba* provided for them ſeveral Baskets of Conſerves, and other excellent things to eat, ſaying; *This is onely for your better Proviſion by*

the

the way, and not to enrich you. *Sara* told *Abraham* of it, who ſaid, that as to that he would accept of it, and that there was no hurt in receiving it of the Princeſs. *Charoba* cauſed it to be loaden on Mules, and afterwards cauſed them to mount thereon, ſending along with them ſome of her people to conduct them, and to wait on them, till they were got out of the Land of *Egypt*. Having travelled a good part of their Journey, *Abraham* ſaid to *Sara*, 'Give us to eat ſome-'what of that which the Princeſs of '*Egypt* gave to you. *Sara* ſet the Baskets before him, and he did eat thereof, he and thoſe of his Company: but when they came to the laſt Basket, they found it full of ſeveral ſorts of Jewels, and precious Stones, and Garments. Whereupon the Beloved of God ſaid tō *Sara*, 'The 'Princeſs of *Egypt* hath deceived us, 'and hath carried her buſineſs ſo as 'that we have brought away of her 'goods. Great God, give her ſubtil-'ty againſt thoſe who will do her 'hurt, and ſtrive with her for her 'Land; bleſs her in her Countrey, 'and in her River; make that Coun-

Abraham's Prayer for Charoba.

'trey

'trey a place of ſafety and proſperity. When the Beloved of God (ſaid the Author) was come into *Syria*, he ſpent thoſe Preſents in Pious works, lodging Pilgrims, and making the Well which he ordered to be common. He alſo bought Flocks, which he deſign'd for Travellers, for the Poor and Neceſſitous, for Paſſengers, for the Lame. God gave them his benediction, and cauſed them to multiply. *Sara* put up a little thereof for two Children which ſhe had. *Totis* King of *Egypt* lived after that till ſuch time as *Agar* ſent to him out of the Countrey of *Meca*, to acquaint him that ſhe was in a barren Land, that ſhe had a famous and renowned Son, and that there were about her a great number of *Arabians*, whom the barrenneſs of the Countrey had quite chang'd, and that ſhe intreated him to relieve her with ſome proviſions. To that end *Totis* cauſed a Chanel to be made in the Eaſtern part of *Egypt*, at the foot of the Mountain, and brought into it the water of the *Nile*, ſo that it might carry Veſſels into the ſalt Sea, which is the Chanel of the Red Sea. By that way he cauſed Wheat to be ſent

A Chanel out of the *Nile* into the Red Sea.

to

to *Agar*, as alſo all ſorts of Corn, and Preſents. They went by water as far as *Gedde*, and thence they were carried to *Meca* on the backs of Beaſts. By theſe means God long preſerved alive the Inhabitants of *Meca*, which obliged them to call that King *The Juſt*, as having performed the promiſe he had made them, and given great teſtimonies of the affection he had for them. They ſay alſo that *Agar*, after her delivery of *Iſmael*, (Gods peace be with him) ſent to *Charoba* to acquaint her with the news of her Lying-in; whereat ſhe was very glad, and ſent her abundance of Jewels, and Gold, and *Egyptian* Linen to dreſs her Son withall. Out of one part of theſe Preſents ſhe eſtabliſhed a Porter in the ſquare Temple. Nay, they ſay that all the Ornaments of the ſquare Temple, which were put into it at that time came from *Egypt*, Preſents from *Totis* and his daughter *Charoba*.

Totis called *The Juſt*.

The Hiſtory relats, that *Totis* deſired the Well-beloved of God to deſire of God his benediction for his Countrey. *Abraham* therefore prayed God for the Inhabitants of *Egypt*, and

and gave his benediction to its *Nile*, and assured *Totis* that his posterity should reign there, and be Masters thereof to the last times age after age. They relate that *Totis* was the first called *Pharao* in *Egypt*, because he was cruel and bloudy, and put many people to death, even of his neareſt Relations, and those of his own House, and that out of the envy he bore them, fearing the Crown should be taken away from his daughter after his death, for he had no other children. She was of a milde and good disposition, and a great Wit. She always endeavoured to prevent the shedding of bloud, but could not prevail: wherefore she was at last afraid they would take away the Crown from him, seeing him extremely hated by all people, which made her resolve to dispatch him by poison, after he had reigned 70 years. *Totis* being dead, the people could not agree upon whom they were to make King in his stead. Some said they should take in some of the Progeny of *Abribus*, because they had anciently reigned: but one of the Visiers began to speak thus; 'My Friends, *Charoba* is

Totis a Tyrant, the first of the *Pharaos*.

Charoba poisons her Father, and reigns after him.

'is a woman of understanding: be-
'sides, she has delivered you from this
'Tyrant, out of the extraordinary
'kindness she had for you. More-
'over, the good man that came from
'*Syria* and his wife also have given
'her their benedictions. If you give
'the Crown to any other, you will
'repent you of it. The people in-
clined to this advice, and thought that counsel good. Most of the Grandees of *Egypt* followed it; so that *Charoba* did her work, and that Visier made her Queen. After that she sate in the Royal Throne, made great Liberalities, and promised much happiness to the people. She honoured the Souldiery, gave them great gifts, and doubled their Pay. She in like manner honoured the Priests and the Sages, and the chiefest among the people; made great account of the Magicians, and heightned their rank, and caused the Temples to be rebuilt and enlarged. She was afterwards many years Queen of *Egypt* by the benediction of *Abraham*, (Gods peace be with him) and not attaqued by any Enemy who was not presently overcome and sub-

ſubdued by her with the aſſiſtance of God.

Gebirus the *Metapheguian* came to give her a viſit: he encamped in the Land of *Balca*, and had a Brother named *Gebrim*, taking his name from him: they were two Giants of the remnant of the *Gadites*. When *Gebirus* ſate down on the ground upon the ſand, thoſe who were in the midſt of the Sea ſaw him. He had a Kive 30 Cubits about, which being filled full of meat for him he eat up all; then they filled it with wine, and he drank it off. He happened to have the plague in his body, which put him to great pain, increaſing every day; whereupon his Phyſicians adviſed him to ſend ſome of his people about the Countrey to find out for him a ſoil, whereof the Air and Waters were agreeable to his Temperament. Theſe gave him an account of the Countrey of *Egypt*, which obliged him to come thither, after he had drawn up his Forces together, and diſtributed Money and Arms among them. He brought along with him 4000 *Gadites*, every one of whom carried a ſtone of the breadth of the *Nile* of

History of *Gebirus* and *Charoba*.

of *Egypt*. He travelled ſo long till he got near the Land of *Egypt*, and approched it at that part where the Queen was willing he ſhould, for he did not contradict her in any thing, his deſign being to get her to marry him, and by that means make him King of *Egypt*: or (if ſhe denied him) to dam up with the ſtones the courſe of the *Nile*, and turn it into another Countrey, and ſo make the *Egyptians* die of hunger and thirſt. *Charoba* ſent to him a Servant-maid ſhe had, one who managed her affairs, a very ſubtile Wench, a great Enchantreſs, and a Cheat: ſhe ſaw with him huge Bodies, which there was no means to overcome by fighting; wherefore ſhe adviſed her Miſtreſs not to engage into a war againſt him: 'I ſhall endea-'vour rather (ſaid ſhe) to defeat him 'by ſome ſtratagem, and to carry the 'buſineſs ſo as that he may neither 'hurt you nor your Subjects. After that ſhe took along with her what was moſt pleaſant in *Egypt*, Conſerves, rich Garments, ſweet Scents, Arms, Gold and Silver; and with all this deſired permiſſion to viſit *Gebirus*, which was ſoon granted her. She pre-

preſented to him all theſe Rarities, which he willingly received: Then ſhe told him that the Queen of *Egypt* was in Love with him, and deſirous to Marry him, and far from refuſing ſo advantageous a Match. This news made him jocund, and put him into a good humour. He return'd her this anſwer; 'Promiſe the Queen 'from me for a Marriage-gift what 'you pleaſe your ſelf. The Queen '(reply'd ſhe) needs not any thing of 'yours, ſince your affairs will hence 'forth be common; but ſhe deſires 'of you inſtead of a Marriage-pre-'ſent, that you cauſe a City to be 'built in her Land, on the ſide of the '*Roman* Sea, that it may be an honor-'able mark to her to the end of the 'World, and that it may be a diſco-'very of your power; and that you em-'ploy in the Building of it theſe 'Stones and theſe Pillars which you 'have brought with you to dam up 'the Chanel of the *Nile*. He grant-ed her Requeſt, and entered into the Land of *Egypt* with his Forces, and founded the City on the Weſt-ſide, at the place where now *Alexandria* is; to that end encamping himſelf and his *Alexandria.*

Army on the *Roman* Sea-ſide. *Charoba* ſent him ſeveral ſorts of Preſents and Refreſhments. *Alexandria* was then ruin'd, ever ſince the *Gadites* went out of *Egypt*: for it had been founded by *Sedad*, the Son of *Gad*, who had a deſign to bring thither whatever was moſt precious in all the quarters of the Earth, for he was the Monarch of the World Eaſt and Weſt. But the Deſtroyer of Caſtles prevented him, I mean Death, which none can divert or avoid; yet were there ſome tracks of it as ſome affim. *Gebirus* cauſed to be brought thither the Stones, and the Pillars, and aſſembled the Artiſts and the Engineers.

Charoba ſent him alſo a thouſand Handy-craftsmen. He ſpent a long time in Building, ſo that his money was exhauſted, and his people could do no more. For when they had built and made ſome advancement, as ſoon as the evening was come, while they took their reſt in the night, they were aſtoniſh'd in the morning, that they could find no ſign of what they had done. For there came out of the Sea certain people who took away all into the ſalt waters. *Gebirus* was

was extreamly troubled and afflicted thereat. *Charoba* ſent him a thouſand Goats or Sheep, which were milk'd for the Kings Kitchin. They were kept by a Shepherd belonging to *Gebirus*, of whom he had received that charge. This Shepherd led them out to graze, accompany'd by a great many other Shepherds, upon the Sea ſide. One day this Shepherd (having put the Beaſts into the cuſtody of the other Shepherds, who obeyed him) being a beautiful perſon, and of a good Aſpect and Stature, ſaw a fair young Lady iſſuing out of the Sea, which came towards him, and being come very near him ſaluted him; he return'd the ſalutation, and ſhe began to ſpeak to him with all imaginable courteſie and civility, and ſaid to him; 'Young man, would you wreſtle with 'me for ſomething which I ſhould lay 'againſt you? What would you lay? 'reply'd the Shepherd. If you give 'me a fall (ſays the young Lady) I 'will be yours, and you ſhall diſpoſe 'of me as you pleaſe; and if I give 'you a fall, I will have a beaſt out of 'your Flock. Content, ſaid the 'Shepherd; and thereupon he went

The Nymph *Marina*.

towards her, and ſhe came towards him. He began to wreſtle with her, but ſhe immediately flung him, and took a beaſt out of the Flock, which ſhe carried away with her into the Sea. She came afterwards every evening, and did the like, ſo that the Shepherd was over head and ears in love with her. The Flock diminiſh'd, and the Shepherd himſelf pin'd away. One day King *Gebirus* paſſing by the Shepherd, found him ſitting near his Flock very penſive, which obliged him to come nearer him, and to ſpeak thus to him: 'What misfortune hath 'befell thee? Why do I find thee ſo 'fallen away? Thy Flock is ſo too, 'it diminiſhes and grows worſe and 'worſe every day, and gives leſs Milk 'then ordinarily it uſed to do. Thereupon the Shepherd told him the ſtory of the young Lady. He was aſtoniſhed at it, and ſaid to him; 'At what 'time does this Lady come thus to 'ſee thee? In the evening (reply'd the 'Shepherd) when the Sun is ready to 'ſet. Upon that *Gebirus* lighted off his Beaſt, and ſaid to the Shepherd; 'Take off thy Garment and ſtrip thy 'ſelf. The Shepherd obey'd, and the King

King put on the Shepherds garment, cloathed himſelf like him, and ſate in his place. A while after behold the young Lady, who was already come out of the Sea, comes to ſalute him. He returned the ſalute, and ſhe ſaid to him; 'Wilt thou wreſtle any more on 'the ſame terms we have done already? 'With all my heart, ſaid the King. Immediately ſhe came near him, and endeavoured to caſt him down; but *Gebirus* gave her a fall preſently, and violently cruſh'd her. Wher upon ſhe ſaid to him, 'You are not my or-'dinary match. No, ſaid the King. 'Since I cannot avoid being taken '(ſaid ſhe) put me into the hands of 'my former match; for he has treat-'ed me courteouſly, and I have tor-'mented his heart many times: mean 'time he hath captivated me as I have 'captivated him. In requital I will 'teach you the way to complete this 'Building, as you deſire. After therefore he had put her into the hands of the Shepherd, he deſired her to tell him whence came that which happened every day to his Building; and if there were any means to make it continue in that condition whereto

they brought it. 'There are, reply'd 'she; but know, great Prince, that the 'Land of *Egypt* is a Land of Enchan-'ters, and that the Sea there is full of 'Spirits and Demons, which assist 'them to carry on their affairs, and 'that they are those who take away 'your Buildings. But what means is 'there to prevent it? said the King. 'To do that (said she) you shall make 'great Vessels of Transparent glass, 'with Covers thereto, which may 'keep the waters from entering in; and 'you shall put into them Men well-'skill'd in Painting, and with them 'Meat and Drink for a week, and 'Cloaths, and Pencils, and whatever 'is necessary for Painting. Then you 'shall stop the Vessels well, after you 'have fastened them at the top with 'strong Cords, and ty'd them to the 'Ships, and then you shall let them go 'into the Sea like Anchors, and you 'shall put at the top of the cords little 'Bells, which the Painters shall ring; 'and then I will tell you what it is re-'quisite that you should do. *Gebirus* did all she had ordered him; he caused the Vessels to be made, and brought the Painters before her, who

Painters in the bottom of the Sea.

heard

heard all ſhe ſaid to him; then he promiſed them great wealth and honours, and they promiſed him to do his buſineſs. They therefore put theſe Veſſels to the bottom of the Sea, after they had ſtopped them well above, and faſtened them with cord, and left them there a week: after which the Painters rung the Bells, and preſently they were taken out of the water, and they opened the Veſſels, out of which they took along with them the Draughts they had made. The King preſented them afterwards to the young Lady *Marina*, and ſhe ſaid to them; 'Make now Statues of Cop-'per, and Tin, and Stone, and Earth, 'and Wood, reſembling your 'Draughts, and ſet them on the Sea-'ſide, before the Buildings you ſhall 'make: for then the Beaſts of the 'Sea, when they ſhall come out to 'demoliſh your Buildings as they are 'wont, ſeeing thoſe Figures, will ima-'gine that they are companies of De-'mons like themſelves, come to fight 'with them, and they will preſently 'return to the place whence they 'came. The Painters and Gravers did ſo, and by that means *Gebirus*

completed his Structure as he desired. After that he spoke thus to the Nymph, 'Behold all the Money we 'had hath been expended in the Build-'ing of this City; know you not where 'there is some Treasure in this Land? 'for the City is not yet finished, and 'we have no more Money. There 'is (reply'd the Nymph) in this ruin'd 'City (she meant *Alexandria*) on 'the one side of your Building an 'empty round place, and about that 'place there are seven Pillars, with a 'brazen Statue standing on the top of 'each of them; Sacrifice to every 'one of those Statues a fat Bull, and 'cause the Pillar under it to be rubb'd 'with the blood of the Bull, then 'perfume it with the hair of his Tail, 'and with somewhat you shall cause 'to be shaved from his Horns and his 'Hoofs, and speak thus to it: Behold 'the Offering I make to thee, let me 'therefore have what is about thee. 'Having done and said this, measure 'from every Pillar, on that side that 'the Statue upon it shall have its face 'turned, the space of a hundred Cu-'bits, then cause people to dig there. 'You shall do all this when the Moon

The Seven Tombs.

'is

'is at full, and *Saturn* direct. After 'you have digg'd fifty Cubits, you 'will find a great Floor; cauſe it to 'be rubb'd with the gall of the Bull, 'then taken away; for thence you 'will deſcend into a Cave 50 Cubits 'in length, at the end whereof you 'will find a Store-houſe made of 'ſtone, and made faſt with a Lock, 'the Key whereof ſhall be under the 'Threſhold of the Door; take it and 'rub the Door with what ſhall be left 'of the Bulls gall, and perfume it 'with the ſhavings of the Horns and 'Hoofs of the ſame Animal, and the 'hair of his Tail; for then it ſhall 'open. You ſhall afterwards expect 'till the Winds that ſhall be within 'get out; when they ſhall be calmed, 'enter; for you will meet with an 'Idol of Braſs, having about its neck 'a plate of the ſame metal, on which 'you will find written whatever is in 'the Store-houſes, of Silver, precious 'Stones, Statues, and other Wonders. 'Take thereof what you pleaſe, but 'make no ſtay before a dead perſon 'whom you ſhall find there, and let 'not what there is upon him of Je-'wels and precious Stones give you

'occaſion

'occaſion of envy. Do afterwards as 'much to every Pillar and its Statue, 'you will find there again as much 'Wealth in a like Store-houſe; for 'they are the Tombs of ſeven Kings 'buried with their Treaſures. *Gebirus* having heard this diſcourſe of the Nymph was extremely ſatisfy'd. He punctually did all ſhe had ſaid to him, and found great wealth, which cannot be deſcribed, and abundance of rare and admirable things. By this means he completed the Building of the City, which coming to the knowledge of *Charoba*, ſhe was very much diſpleaſed thereat, and fell into a great diſturbance. For her intention was only to weary out the King, and to reduce him to an impoſſibility. They ſay that among other Miracles which *Gebirus* found there, there was a little golden Cabinet, ſeal'd up with an unknown Seal; and that having open'd it, he found in it a Box made of red precious Stones, and full of a green Powder, in the form of a *Collyrium*, (or Eye-Medicine) the mouth of which Box was in like manner ſtopped with a green Emerald, and that upon the Cabinet there was written;

He

He who ſhall uſe this Collyry ſhall grow young again, his hair ſhall grow black again, and his ſight ſhall be clear'd, that he ſhall be able to ſee all ſorts of Spirits. He there found alſo the Figure of an *Ichneumon* (or *Egyptian* Rat) made of Gold, which being expoſed to the Air the Sky was overcaſt, and immediately there came Rain. He there found moreover a Seat of Marble, on which there was the Figure of a Raven, made of a black Stone, which being queſtioned ſpoke, and anſwered to what was asked of it. They ſay that in each of thoſe Store-houſes there were ten Miraculous things, which it would be long to declare one after another; wherefore we ſhall content our ſelves with what we have briefly ſaid thereof. After *Gebirus* (ſaith the Author) had acquitted himſelf of the Building of the City, he ſent the tidings of it to *Charoba*, and invited her to come and ſee it. It was her Nurſe who brought her the news, and withall ſaid to her, 'Fear not, nor 'give your ſelf any trouble concern- 'ing him. Then preſently ſhe carried to *Gebirus* a piece of Tapiſtry of great value, and ſaid to him; 'Put this on 'the

Charoba's Nurſe defeats *Gebirus* and his Army.

'the Seat in which you ſhall ſit, and 'afterwards divide your people into 'three parties, and ſend them to me 'that I may give them a Treatment 'ſuch as they deſerve. When the 'firſt party ſhall be about a third part 'of the way, you ſhall ſend away the 'ſecond, then afterwards the third, 'to the end they may be near us diſ-'perſed in the Countrey for our ſafe-'ty. He did ſo, and in the mean time ſhe continued ſending to him precious Houſhold-ſtuff, till ſuch time as ſhe knew that they were upon their way, and that he had ſent to her the third part of his Army. Then ſhe cauſed to be ſet for them Tables, repleniſh'd with Poiſoned Meats and Drinks, and when they were come to the Tables, her Servants Men and Maids made them ſtay and ſit down to eat, ſtanding all about them with Umbrellos or Fans; ſo that they all died from the firſt to the laſt. They afterwards quitted that Poſt, and paſſed to the other, where the ſecond party met them, whom they treated after the ſame manner. Then they removed to the third, and ſerv'd them as they had done the others, ſo that all died.

died. After that ſhe ſent word to the King, that ſhe had left his Army in her own City, and in her Caſtle and thereabouts, for the ſafety of her Women; and that ſhe would be ſerved by his Attendants, who ſhould be about him ready to obey him. Accordingly ſhe went to his Palace, accompanied by her Nurſe and ſome of her meaner Women, who were with her, and carried Perfumes in Porcelain Diſhes. He roſe up and went to meet her, and immediately her Nurſe put about him a ſumptuous Robe, but poiſoned, which ſhe had prepared for that purpoſe; and blew a Fume into his face, which in a manner deprived him of his ſenſes; then ſhe ſprinkled him with a water which ſhe had, which looſened all his members, and diſlocated all his joynts, ſo that he fell to the ground in a ſwound. Then ſhe opened his veins, and emptied them of all his bloud, ſaying, The bloud of Kings is an excellent remedy. Her Nurſe came up to him, and ſaid to him; 'Is the King well to night?' 'Miſchief on your coming hither, (re-' plied he;) may you be treated ac-cordingly.

'cordingly. Do you ſtand in need 'of any thing (replied ſhe) before you 'taſte death. I do, ſaid he; I would 'intreat thee to cauſe theſe words to 'be engraved upon one of the pillars 'of the Caſtle: *I Gebirus the ſon of 'Gevirus the Mutaphequian, who have 'cauſed Marble to be poliſhed, and the 'hard red ſtone and the green to be 'wrought; who have been poſſeſſed of 'Gold and Precious ſtones; who have 'built Palaces, and raiſed Armies; who 'have cut through Mountains, who have 'ſtopped Rivers with my arm: with all 'this my power, and my might, and my 'proweſs, and my valour, I have been 'circumvented by the artifices of a Wo-'man, weak, impotent, and of no worth; 'who hath deprived me of my underſtand-'ing, and taken my life, and diſcomfited 'my Armies. Whoever therefore is de-'ſirous to proſper, though there be no pro-'ſperity in this world, let him have a care 'of the wilely ſubtilties of Women. This 'is the advice I give thoſe who ſhall come 'after me. I have no more to ſay.* Cha-*roba* thereupon commanded his head to be cut off, and that it ſhould be ſet upon the gate of the City of *Memphis*; which was put in execuction by her peo-

people. After that ſhe cauſed the Tower of *Alexandria* to be built, and to be graved thereon her own name, and that of *Gebirus*, and what ſhe had done to him, and the time when the City had been built. Her fame came to the ears of Kings, who reſpected and eſteemed her, and made ſubmiſſions and proffers of obedience to her. She did ſince that many miraculous things in *Egypt*: among others ſhe cauſed Caſtles and Bridges to be made upon the Frontiers, and put Garriſons of Souldiers therein, to be a Guard, and to repell Enemies on which ſide ſoever they came to plunder them. They ſay that *Gebirus* made this diſcourſe to her at the point of death; 'O *Charoba*, triumph not 'at my death, for there will happen 'to thee a day like this, and yet much 'longer: ſuch is the cuſtom of For-'tune. She troubled not her ſelf at what he ſaid, but ſhe had not lived above a year after him, when having imbarqu'd upon the *Nile* in a ſmall Veſſel which ſhe had, to take the air by Moon-light, on one ſide of the Pyramids; and being afterwards gone aſhore to eaſe nature, attended by her

Charoba's Death.

her Men and Women-ſervants who were about her: whileſt ſhe was in the height of her mirth and jollity ſhe trod on a Serpent, which ſtung her in the heel, and made her immediately loſe her ſight. 'Wo is me! cried 'ſhe. It will prove nothing (Ma-'dam) replied her Attendants. You 'are deceived, ſaid ſhe; the day 'which *Gebirus* threatened me with-'all is come. Accordingly ſhe died 'he next morning.

Dalica Queen of Egypt.

The *Egyptians* made King in her ſtead her Couſin-german *Dalic*; or rather (as others affirm) they made Queen her Couſin *Dalica*: for ſhe had continued a Virgin, and was never married. *Dalica* was endowed with a great underſtanding, prudence, and conduct; and wanted not beauty. She cauſed the body of *Charoba* to be embalmed in *Camphire*, and brought into the City which ſhe had built on the Weſt ſide. For *Charoba* had cauſed to be prepared for her there a Tomb, embelliſhed with all ſorts of ornaments; and had appointed for Inhabitants of the City a great number of Prieſts, and Artizans, and Doctors, and Military perſons.

ſons. That City continued in a flouriſhing condition and populous, till it was ruined by *Nabuchodonoſor* upon the Conqueſt of *Egypt*. *Dalica* reigned 70 years, and then died. King *Ablin* reigned after her, and after him the *Valide*, ſon of *Domegus* the *Amalekite*; and after him his ſon the *Rajan*, ſon of the *Valide*, who was the *Pharao* of *Joſeph*; and after him his ſon *Magadan*, and after him his ſon *Axames*, and after him his ſon *Lates*, and after him *Tolma* the *Coptite*, otherwiſe called the *Valide*, ſon of *Maſgab*, who was the *Pharao* of *Moſes*, and who governed unjuſtly and tyrannically, attributing to himſelf what belonged not to him; wherefore *Moſes* deſtroyed him, after he had given him the ſpace of 400 years to be converted, and drowned him and all his people, and all the *Egyptians* who had followed him, in the Red Sea, by the virtue of his Rod, according to the Decree of the Malediction of God, as we ſhall relate hereafter if God give us leave. Some would have the *Pharao* of *Joſeph* to be the ſame with that of *Moſes*, grounding their conjecture on what Almighty God ſaid of him;

The Kings of *Egypt* after *Dalica*.

A Believer of the house of Pharao said thus, Joseph is already come to you heretofore; and the rest of the verse. God knows how it is.

AN

AN ABRIDGMENT OF The Second Part of the Book OF THE PRODIGIES of EGYPT.

THE Reverend Prelate the Doctor *Murtadi*, the Son of *Gaphithus*, the Son of *Chatem*, the Son of *Molſem*, the *Macdeſian*, the *Sapheguian*, Gods mercy upon him, ſaith, (citing his Author) That the Apoſtle of God (Gōds peace and mercy be with him) ſaid what follows: 'When I was 'raiſed to Heaven I ſaw two Rivers, 'and I asked *Gabriel* which they 'were. He anſwered me thus; They 'are the *Nile* and *Euphrates*. The Son of *Guebaſus* ſays, that the ſame Apoſtle of God (Gods peace and mercy be with him) ſpoke thus: 'The 'All-mighty and All-good God hath 'cauſed to deſcend from Paradiſe up-

Words of Mahumet advantageous to Egypt.

'on the earth five Rivers; *Sichone*, 'which is the River of the *Indies*; 'Gichone, which is the River of *Bal*-'*ca*; the *Tigris* and *Euphrates*, which 'are the two Rivers of *Gueraca*; and 'the *Nile*, which is the River of *E*-'*gypt*. He made them descend from 'one of the Springs of Paradise, seat-'ed at the lowest of its stories upon 'the wings of *Gabriel*, (Gods peace 'be with him) and hath committed 'them to the custody of the Moun-'tains, causing them to flow upon the 'earth, and making them useful for 'men, for divers conveniencies of 'their Lives. And that is it which the Almighty saith; *And we have made the Waters of Heaven to descend after a certain measure, and have appointed them their habitation upon earth*; *and we*; and the rest of the verse. When the time of the going forth of *Gog* and *Magog* was come, Almighty God sent *Gabriel*, (Gods peace be with him) who took up by his Order from above the earth the *Alcoran*, and *Science*, and the *Black Stone*, and the *Support*, which is the place of *Abraham*, (Gods peace and mercy be with him) and the Shrine of *Moses*, (Gods

(Gods peace be with him) with what was within it, and theſe five Rivers mentioned before. All this was taken up into Heaven. And that is it which the Almighty ſaith; *And it is in our power to carry it away: and when I have taken up theſe things from the earth, the Inhabitants of it were the choice part of Religion and of the World.* And citing his Authors he ſpeaks thus: 'I have heard *Abula-*'*mamus* the *Bahelian*, and *Gabdollus* 'the ſon of *Baſar* the *Mazenian*, who 'ſaid; The Apoſtle of God (Gods 'peace and mercy be with him) one 'day called his Companions toge-'ther, and ſaid to them; The All-'mighty and All-good God ſhall en-'able you to conquer *Egypt* after me. 'Make your advantage of the Fruits 'it brings forth: for he who wants 'money wants not honeſty for that. '*Egypt* is the Mother-nurſe; it ſup-'plies wherewithall to live plentiful-'ly. Other Countries want her, but 'ſhe does not ſtand in need of any 'other Countrey. He ſaid to them al-'ſo; I have received it from *Gabriel*, 'that God hath ſent four Rivers out 'of Paradiſe; the firſt of Wine, the

'ſecond of Milk, the third of Water,
'and the fourth of Honey. Then the
All-mighty and All-good God ſaid;
I have made my particular ſtandard of the Lord of Rivers, which is the *Nile*,
in the book of God, and it is a River
flowing out of Paradiſe.

Augmentation of the *Nile*.

Megavius ask'd *Cabay* and ſaid to him,
'I ask thee in the Name of the great
'God, giver of all good things, Doeſt
'thou find in the Book of the All-
'mighty and All-good God, that God
'declares his Will to this *Nile* twice
'a year? I do, replied he: God tells
'her when he would have her flow,
'and ſaith to her, *The All-mighty and*
'*All-good God commands thee to flow*,
'and ſhe flows as far as God orders
'her: and after that God diſcovers
'his Will to her, and ſaith to her, *O*
'*Nile, the All-mighty and All-good God*
'*commands thee to return to thy former*
'*condition, and to praiſe him.* *Jezidus*
the ſon of *Chebibus* ſpeaks thus of it;
'When *Moſes* called upon God againſt
'*Pharao* and his Servants, God hin-
'dered the *Nile* to encreaſe as much
'as it would have done. Then they
'had recourſe to *Moſes*, and deſired
'him to pray to God for them, which
he

'he did, hoping they would believe 'in God. This happened during the 'time they adored the Croſs. The 'next morning God had augmented 'the *Nile* for them 16 full Cubits. *Quiſus* the ſon of *Chagegus* affirms, that ſomebody related it to him, that *Gamrou* the ſon of *Gazus*, after he had conquered *Egypt*, having entered into it in the moneth of *Baune*, which is one of the barbarous moneths, the Inhabitants of the Countrey came to him and ſaid, 'Lord Commander, our *Nile* 'which you here ſee governs its 'courſe according to a Law which it 'inviolably obſerves. What Law is 'that? ſays *Gamrou*. When the 12th. 'of this preſent moneth is come (ſaid 'they) we take a young Maid, a Vir- 'gin, from her Father and Mother, 'after we have ſatisfied them both, 'and made them condeſcend to what 'we would do according to the cu- 'ſtom, we dreſs and adorn her with 'Jewels and Sumptuous Clothes, 'then we bring her in the night-time, 'and caſt her into the *Nile*, and im- 'mediately it increaſes, and ſpreads, 'and raiſes its courſe. This cannot 'be continued (ſaid *Gamrou*) accord-

A young Virgin Sacrificed for that end.

'ing to the *Muſſulman* Law; for the 'Muſſulman Law deſtroyes the pro-'fane cuſtoms that have been in vogue 'before her. So the Moneth *Baune*, and the Moneth *Abibe*, and the Moneth *Meſri*, paſs'd away, and the *Nile* encreaſed not its courſe, neither more nor leſs, ſo that the Inhabitants of *Egypt* were upon thoughts of leaving the Countrey. *Gamrou* ſeeing that, writ of it to the Commander of the Faithful *Omar*, (Gods peace be with him) acquainted him with what the *Egyptians* had ſaid to him, and deſired to know his reſolution thereupon. *Omar* made him anſwer in theſe terms: *After that, O* Gamrou, *you have done what you ought to have done upon that occaſion, for the* Muſſulman *Law aboliſhes the evil cuſtoms that have preceded it. But I have incloſed a Note within the fold of this preſent Letter, when you have read it, take that Note and caſt it into the* Nile, *and God will do what he ſhall think fit.* *Gamrou* having receiv'd the Letter, took the Note out of it, on which he found theſe words written: *In the Name of God, Gracious and Merciful; God bleſs* Mahumet *and his Family; From* Gabdol Omar, *the ſon of* Chettabus,

tabus, *Commander of the* Faithful, *to the* Nile *of* Egypt. *After that, If thou haſt flow'd hitherto onely by thy own virtue, flow no more; but if it hath been the Only and Almighty God that hath cauſed thee to flow, we pray the Only Great and All-mighty God to make thee flow again: Gods peace and mercy be with* Mahumet *the Idiot-Prophet, and his Family. Gamrou* took the Note, and came to the *Nile* one day before they celebrated the Feaſt of the *Croſs*, the *Egyptians* and others being ready to leave the Countrey; for they could not carry on their affairs, nor ſubſiſt therein, but by the annual overflowing of the *Nile*: but the next morning they found that God had cauſed the Waters to riſe ſixteen Cubits in one night. So God delivered the *Muſſulmans* out of that affliction; praiſe and thanksgiving be to him for it.

Gabdol the ſon of *Gamrou*, the ſon of *Gaſus*, (Gods peace be with them both) ſpeaks thus of the *Nile*; 'The 'Nile of *Egypt* is the Lord of Rivers; 'God obliges all the Rivers from the 'the Eaſt to the Weſt to wait on it 'at the time of its overflowing; he 'turns them all into its Chanel, and increaſes

'increaſes its courſe with their wa-
'ters. When God would have the
'*Nile* of *Egypt* to overflow, for the
'convenience of the Inhabitants, the
'other Rivers lend it their waters, and
'God cauſes new Springs to riſe out
'of the Earth. When its courſe is
'riſen to the height that God would,
'he orders the waters to return to
'their Sources. God All-mighty
ſpeaks thus of it; *And we have made them to iſſue out of the Gardens and the Fountains, and out of the manured lands, and out of the precious places.* The Gardens (ſaith he) were the two ſides of the *Nile*, from its beginning to its end, upon both the Banks, between *Syene* and *Raſid*. *Egypt* had then ſixteen Cubits of water, accounting from the loweſt part of the flat Countrey. They empty'd and filled the Chanels and Rivulets of it every year. What was yet more noble were the Places appointed for Orations, which were a thouſand in number, upon which they called upon God for *Pharao*, and they pray'd him to grant him a long life, and to make him liberal, and of eaſie acceſs.

Aburaham the *Semaguian*, in his Com-

Comment upon theſe words of *Pharao*, *Is not the Kingdom of* Egypt *mine?* and the reſt of the Verſe, ſpeaks thus: There was then no greater King upon Earth then the King of *Egypt*; for all the other Kings ſtood in need of *Egypt*. All the Currents were made with the hands of Men, and the Aqueducts, and the Fountains, and the Bridges, all according to Meaſure and Geometrical proportion. They drew them out of the *Nile*, and brought them into all their Houſes, and into all their Caſtles, and made them flow under the places of their Habitations, detaining them when they pleaſed, and diſmiſſing them in like manner. *Mechacol*, the Son of *Tabicus*, ſpeaks of it in theſe terms; I have read a hundred Books upon the Law of *Moſes*, and have found in one of them, that there are ſeven Climats in the world, which pray to God every year weeping and crying, and ſay; O Lord, ſend plenty into *Egypt*, and make its *Nile* flow. For when *Egypt* is water'd we have Meat and Drink enough. Withall there is on our ſurface of Wild Beaſts, and Reptiles, and Tame and Rational Creatures. *Gabdol*

dol the ſon of *Gamron* ſaid; By the true God, I know not any year, wherein the Inhabitants of *Egypt* went out of their Countrey, to ſeek a ſubſiſtence elſewhere. We ſhall never go out of it, ſays one of them, if ſome enemy do not force us thereto. Not ſo (reply'd he) but your *Nile* ſhall be ſwallowed under ground, ſo that there ſhall not be a drop of it left. It ſhall be full of Sand-banks, and the wild Beaſts of the Earth ſhall devour its Fiſhes.

Jezidus the ſon of *Chebibus* ſpeaks thus of it; The *Nile* of *Egypt* in the time of *Pharao* and the Precedent Kings had People appointed to make its Chanels, to repair its Bridges and Banks, and to clear its Rivulets and Trenches of Oziers, Ordures, Paper-plants, and what ever might obſtruct the courſe of the Water, when there was occaſion, to the number of ſix ſcore thouſand Work-men, always ready to work Winter and Summer, receiving their pay Monethly out of the publick Treaſury, as the Soldiery, as well by Sea as Land, receiv'd theirs out of the Kings Money. The ſon of *Labigus* ſaith, that he heard it of one of *Alexandria*, that the *Nile* one day

day diſcover'd a Rock, on which there was ſomewhat written in the Roman Language, which was read, and ſignify'd as followeth: *I do what is good, and he ſeems to forget it, but when I do what is evil, he remembers it well. He who is ſuch will not be long ere he meet with a long repoſe.*

An Abbridgement of what is ſaid of *Pharao*, and how God deſtroy'd him by the Decree of his Divine Will. *Gali* the ſon of *Abutalchus* ſpeaks thus of him. *Pharao* King of *Egpyt* was a Dwarf, or little Man, but ſeven ſpans in height. Others ſay he was three Cubits high, and that his Beard was two Cubits long, ſo that when he ſate, he drew one Cubit of it on the ground before him. He twiſted up his Muſtachoes, and put them above his two ears. When the water of the *Nile* was turned into Blood in the time of *Moſes*, *Pharao* drunk the juice of Orange-leaves, with fine Sugar put into it. Some affirm he was of low Stature, mark'd with white ſpots, and that he trod on his Beard, it was ſo long. *Abubeker* the Truth-teller (Gods peace be with him) ſaid that *Pharao* had loſt all his Teeth. Others affirm *Pharao.*

affirm he was of the Race of the *Amalekites*. Others ſay he had a large fleſhy face. Others ſay they call'd him *Abumarus*, that is, *Married*. Others ſay he was a Weaver of *Ciprus*, an Inhabitant of *Iſpahan*, and that *Haman* was his Aſſociate; that both of them became poor, and loſt all they had, ſo that neceſſity having forc'd them to quit the Countrey and run away, they came together into *Egypt*, and prevail'd ſo much by their ſleights and artifices, that they became Maſters of it, and that there happened to them what God revealed to *Mahumet*, (Gods peace and mercy be with him) as it is related by the ſon of *Gubaſus*. Others ſay that *Pharao* was a *Coptite*, of a City named *Damra*, the moſt Weſtern of any in *Egypt*, and that his name was *Dolmes*.

Haman.

Mahumet the ſon of *Gali*, the ſon of *Gabdol* the *Teminian*, ſays thus: A Barbarian *Egyptian* of the Inhabitants of *Copta*, skill'd in the Hiſtory of *Egypt*, and what concerns the nature and properties of the Countrey, told me that he found it written in one of their ancient Books, that the *Nile* of *Egypt* hath its riſing out of a Lake in the

Sources of the *Nile*.

the moſt remote Countreis of the Weſt, on both ſides whereof the Kings of the Moores have their Habitations; and that by the Lake there is a great Mountain, always covered with Snow Winter and Summer, out of which there falls down Water, beſides many Springs that are in the Lake, and which do alſo ſupply ſome; and that it is thence the water of the *Nile* comes; which is afterwards augmented by Rains, which augmentation happens, in regard the Rains fall in Summer in the Countrey of the *Moors*, whence it comes that the *Nile* overflows in Summer, and not in Winter in *Egypt*; that in all the former Climat, and in part of the Second, the rains fall in the Summer, and in like manner in *India*, and in *Sinda*, and in the other Countries, which are in the ſame latitude, as well in the Eaſt, as in the Weſt.

Causes of its overflowing.

Jezidus the ſon of *Chebibus* ſaith, that *Moſes* the ſon of *Naſirus* ſpeaks thus: 'O *Egyptians*, you know not 'what I would ſay, neither you nor 'any other Inhabitanr of *Egypt*. I 'have heard that one day the *Nile* be-'came very low, in the time of *Pha-*

'*rao*,

'rao, which oblig'd the Inhabitants 'of his Kingdom to come to him and 'say; Cauſe the *Nile* to flow accord- 'ing to its ordinary courſe, for be- 'hold our Cattel die, and ſuch as are 'big bring forth before their time. 'I am too much incens'd againſt you '(replied *Pharao*) to be ſo eaſily ap- 'peas'd, and to reſtore you ſo ſoon 'the courſe of the *Nile*. They depart- 'ed, and after a moneth returned to 'him again, and ſaid; The Cattel pe- 'riſh, the Trees dry up, all is ſpoiled 'and deſtroy'd: cauſe the *Nile* to flow 'for us. I am not yet reconciled with 'you, ſaid he, If you make not the *Nile* 'flow as it is wont (replied they) we 'will make another God beſides you. 'This reply troubled him, but it was 'not in his power to do what they 'deſired. His Viſier *Haman* was he who knew his ſecrets, who diſpoſed of all his affairs, who heard his com- plaints and eaſed him of his grief. He had ſlights and ſubtile inſinuati- ons, which neither *Pharao* nor any other man could imitate. One day *Pharao* ſpoke to him, onely they two together, and acquainted him with the diſcourſe had paſſed between him

and

and the *Egyptians*, confeſſing to him that he could not do what they deſired, and that that buſineſs of the *Nile* was beyond his ſtrength. 'I cannot '(ſaid he) take any courſe in this 'caſe, nor find any means to ſatisfie 'them. What do you adviſe me 'therein? Is that all that troubles 'you? ſays *Haman*. And what would 'you have me do in it? replied the 'King. Great King (replied *Haman*) 'they have not bethought themſelves 'of asking you a thing, which would 'have been much more impoſſible 'then this, and might have given 'them greater occaſion to proclame 'your weakneſs in all places. What 'is that? replied the King. If any 'one of them (ſaid *Haman*) had be-'thought him of requiring you to 'raiſe up his father or brother after 'their death, that would have been 'more difficult to you then the affair 'of the *Nile*. Speak not of ſuch 'things, ſays *Pharao*; for Walls have 'ears. But what advice do you give 'me in the affair of the *Nile*? Light 'off your Mule, ſaid *Haman*; and re-'ſtore to every one what belongs to 'him, and the *Nile* will reſume its

'course. You know (replied the 'King) that hitherto I have not 'wronged any one, nor deprived my 'Subjects of any thing belonged to 'them, that I ſhould reſtore it again: 'and as for my white Mule, I pro-'miſe you never to get on her back 'any more. He had a white Mule, which in ſwiftneſs no other Beaſt in *Egypt* could go before, or indeed come near. 'The Mule I mean (ſaid *Ha-'man*) is not the *animal* ſo called, but 'Arrogance and Pride. Humble your 'ſelf before the God of *Moſes* and '*Aaron*, acknowledge in your ſelf 'what you ought; give him thanks 'for his favours, and confeſs his 'Omnipotence and Unity: for you 'know well that he is the Creator 'and Preſerver, and that you are one 'of his Servants, who can neither do 'him harm nor ſervice. Pray him 'that he would cauſe the *Nile* to flow 'for his Servants, for he is merciful 'and meek; he is not haſty, and 'fears not that he hath not done a 'thing ſoon enough. I will do it 'with all my heart, ſaid the King, 'You have at laſt found out a way 'to deliver me out of my trouble.

Make

'Make an end (O *Haman*) as you 'have begun. I ſhall not fail, ſaid '*Haman*. The *Egyptians* came afterwards to him the third time, and ſaid the ſame thing they had ſaid to him the two former times. His anſwer was this: 'Repent you that you 'have diſobeyed me. We do repent 'us of it, replied they. Go your ways '(ſaid the King) to the end of the 'Upper *Egypt*, clad and dreſſed the 'beſt you can. They did ſo, and there remained in *Egypt* but ſuch as were not able to go out of it. *Pharao* went up to them on his Mule; then he turned a little aſide from them, alighted off his Mule, proſtrated himſelf on the ground, and made his prayers to God in theſe terms: 'Great 'God, you know that I acknowledge 'there is none but you alone who can 're-eſtabliſh this *Nile* in its courſe, 'and that I am obliged to this people 'in a thing which is not within the 'compaſs of my power, and that I 'cannot keep my promiſe with them. 'Cauſe it therefore to flow for them 'as it was wont, and make me not 'infamous among them: for you 'are full of lenity and goodneſs; you

'course. You know (replied the 'King) that hitherto I have not 'wronged any one, nor deprived my 'Subjects of any thing belonged to 'them, that I should restore it again: 'and as for my white Mule, I pro-'mise you never to get on her back 'any more. He had a white Mule, which in swiftness no other Beast in *Egypt* could go before, or indeed come near. 'The Mule I mean (said *Ha-'man*) is not the *animal* so called, but 'Arrogance and Pride. Humble your 'self before the God of *Moses* and '*Aaron*, acknowledge in your self 'what you ought; give him thanks 'for his favours, and confess his 'Omnipotence and Unity: for you 'know well that he is the Creator 'and Preserver, and that you are one 'of his Servants, who can neither do 'him harm nor service. Pray him 'that he would cause the *Nile* to flow 'for his Servants, for he is merciful 'and meek; he is not hasty, and 'fears not that he hath not done a 'thing soon enough. I will do it 'with all my heart, said the King, 'You have at last found out a way 'to deliver me out of my trouble.

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'Make an end (O *Haman*) as you 'have begun. I ſhall not fail, ſaid '*Haman*. The *Egyptians* came afterwards to him the third time, and ſaid the ſame thing they had ſaid to him the two former times. His anſwer was this: 'Repent you that you 'have diſobeyed me. We do repent 'us of it, replied they. Go your ways '(ſaid the King) to the end of the 'Upper *Egypt*, clad and dreſſed the 'beſt you can. They did ſo, and there remained in *Egypt* but ſuch as were not able to go out of it. *Pharao* went up to them on his Mule; then he turned a little aſide from them, alighted off his Mule, proſtrated himſelf on the ground, and made his prayers to God in theſe terms: 'Great 'God, you know that I acknowledge 'there is none but you alone who can 're-eſtabliſh this *Nile* in its courſe, 'and that I am obliged to this people 'in a thing which is not within the 'compaſs of my power, and that I 'cannot keep my promiſe with them. 'Cauſe it therefore to flow for them 'as it was wont, and make me not 'infamous among them: for you 'are full of lenity and goodneſs; you

'are not hasty, nor impatient, and 'fear not that you have not done a 'thing soon enough. Immediately the *Nile* (saith he) swelled, and flowed after a more excellent manner then it had ever done before, or hath done since. Then *Pharao* came up to them and said; 'Return to your 'homes, for I have restored the *Nile* 'for you into its course. They thereupon prostrated themselves all before him, and adored him, and then returned to their habitations, speaking continually of their King, and incessantly resounding his praises. He returned himself to his Castle, but *Gabriel* went to meet him by the way in the shape of a Shepherd, laid hold on the Bridle of his Mule, and said to him; 'Great King, do me justice a-'gainst my Servant. What has thy 'Servant done to thee? said *Pharao*. 'I have a Servant (replied *Gabriel*) to 'whom I have been liberal of my 'kindnesses and favours, and yet he 'persecutes me, and those whom I 'love, and obliges those whom I 'hate: he is rebellious and disobe-'dient to my commands, ungrateful, 'and not acknowledging the good I have

'have done him, even ſo far as to 'ſay, he knows not who I am. A 'very wicked Servant, ſaid *Pharao*. 'If you bring him to me, I will have 'him drown'd in the Red Sea, and 'ſhall not content my ſelf for his pu-'niſhment with the water of the *Nile*, 'which is ſweet and pleaſant. Great 'King (replied *Gabriel*) let me have a 'Decree written to this purpoſe, that 'whereever I ſhall find him I may pu-'niſh him according thereunto. *Pharao* cauſed Paper and Ink to be brought, and cauſed to be written thereon the Condemnation of a Servant rebellious to his Maſter, who loves his enemies, and perſecutes his friends; who diſobeys and ill-treats him, who is ungrateful, and acknowledges not the kindneſſes he hath received of him, making as if he knew him not, ſaying he knows not who he is; and order'd that he ſhould be drown'd in the Red Sea. 'Great 'King (ſaid *Gabriel*) be pleaſed to ſign 'this Decree. *Pharao* ſign'd, and ſeal'd it with his own Seal, and put it into his hands. *Gabriel* took it, and kept it as long as God commanded him. When the day of Submerſion

was come, *Pharao* being just upon the point of drowning, God having delivered *Moses* and his people from the waves, and having opened them a passage through the Sea, *Gabriel* came to *Pharao* with that Decree. 'What 'is this? says *Pharao*. Open it (says 'Gabriel) and read what it contains. *Pharao* opened it, and read it, and remembered it. 'You are (said *Gabri-* 'el to him) the Servant whom this 'Decree mentions, and see here what 'you have decreed against your self. 'God is merciful and meek; he is 'not hasty, and is not afraid not to 'do a thing soon enough: Let him 'be praised and exalted, to the regret 'of those who attribute his Divinity 'to others.

The Qualities of *Egypt*.

As to the Qualities attributed to the Land of *Egypt* they say; It is the Relief of Men, and the Nursery of Nations: that those who live in it, love it; and that those who have left it, are troubled, and bemoan themselves to return into it: that its Inhabitants are subtile, and intelligent, and crafty, and deceitful; that they lie to such as live at a great distance from them, persecute such as are near,

near, and are envious at the prosperity of others. Some one of them in one of the ancient Books saith, that in *Egypt* is the streight of Mountains, and the Separation described, and the reiterated Sea, and accustomed good: that it is the place of the destruction of the White and Flaxen-hair'd people, when they shall commit great devastations, and set up the Crosses, and make war against the Merciful, and persecute the Observers of the *Alcoran*, and the Nation of the Children of Mercy, when they shall come against it in the last times; and that every one of them shall receive the reward of his actions, and not one of them return into his Countrey.

The History of the *Egyptian* Slave.

One of the Ancients of *Egypt* made me a relation of his father, (God shew him mercy;) that in a Voyage he had made he had been taken by *French* Pirats in one of the Islands of the Sea, and sold by them to an Armourer, who made Arms for the King of that Island, with whom he had no rest night nor day, being continually imployed in blowing, beating on the Anvil, and carrying things of Iron, wherewith his Master loaded

him beyond his ſtrength. He continued there a long time, ſo that he became old and weak. 'Then (ſaid 'he) as I ſlept one night, wearied 'with hard working, and overwhelm-'ed with grief, after I had ſaid the laſt 'prayer appointed for the evening, 'and implored the aſſiſtance of God, 'and put all the hope of my delive-'rance in him, I dreamt that I ſaw a 'man coming to me, who ſaid, Friend, 'rejoyce at the good news I bring 'thee: thou ſhalt ere long be deli-'vered out of thy afflictions. Be not 'troubled at the hardſhip thou art in, 'and the work thou doeſt: for the 'Arms thou makeſt, and thoſe who 'ſhall bear them ſhall with Gods help 'be the prey of thy Brethren the *Muſ-'ſulmans*. The *Romans* have a deſign 'to engage in a war againſt the *Muſ-'ſulman* Countries; they will carry 'thee along with them whither they 'go, and God will deliver thee out 'of their hands. I awaked thereup-'on very joyful, and gave thanks to 'God with great confidence. The 'labour and affliction became more 'light and ſupportable to me then be-'fore; for I was ſatisfied it was a true

Vi-

'Viſion from God. The firſt night 'after, the ſame perſon who had al-'ready called me preſented himſelf 'again before me in my Dream, and 'ſaid to me; Pray to God in theſe 'terms: O Great God, who haſt 'compaſſion on Sinners, and keepſt 'thoſe who have ſtumbled from 'falling quite down, be merciful to 'thy Servant, who hath highly of-'fended thee, and to all the *Muſſul-'mans* in general. For All-mighty 'God will deliver thee and bring thee 'out of the trouble wherein thou art. 'I immediately did ſo, (ſaid he) and 'the next year being come, the *French* '(God prevent their evil deſigns) pre-'pared for the War againſt the *Muſ-'ſulman* Countries, putting their 'Horſes and Arms, and all their Bag-'gage in great Veſſels, and taking 'the Sea. They cauſed me alſo to 'Embarque among the other Cap-'tives, whom they took along with 'them for their ſervice, and to exe-'cute their Commands. We were 'a Moneth at Sea, and made little 'Progreſs, the Wind being not fa-'vourable. That Moneth paſt, there 'came a Wind which pleaſed them,

'and

'and by means whereof they thought
'to compleat their voyage; where-
'upon they weighed Anchor, and
'took their course towards the Coast
'of *Egypt*. We advanced with that
'wind seven Days and seven Nights,
'till they came in sight of the Land
'of *Egypt*. They were very jocund
'among themselves, exalting their
'Crosses, ringing their Bells, and
'setting their Gospel in sight. They
'thus pass'd away some part of the
'night well satisfy'd in a certain road
'of the Sea: But about Midnight
'God sent a violent wind upon them,
'with a black Dust, and Thunder
'and Lightning, the Air was dark-
'ned, and the Sky grew black, and
'the Sea was so rough that the
'Waves rose up like high Mountains.
'Finding themselves ready to perish,
'and to see their Vessels split to
'pieces, they resolved to get out of
'that Road, fearing their Ships
'should fall foul one upon another in
'the Sea, and saying; Let us rather
'make for any Coast whereto the
'Sea shall cast us, though it were into
'the most remote parts of the world,
'and let us not stay here. They

there-

'therefore weighed Anchor, and 'hoiſed the Sails, and began to go as 'the wind drove them; ſo that there 'remained not one with another. The 'Ship wherein I was was forced by 'the wind upon the coaſt of *Alexan-* '*dria*, ſo that we ran aground on the 'right ſide of the City near the *Pha-* '*ros*. Immediately the *Muſſulman* 'veſſels came to us, and ſeized our 'Ship and all that was in it, and made 'a great booty of Gold and Silver, 'Arms and Baggage. For my part 'I was delivered by the mercy of 'God, with five other Slaves who 'were with me in the Ship. I re- 'turned to my Countrey, and related 'my dream to the *Muſſulmans*, who 'rejoyced thereat, and thanked God 'for the kindneſs he had ſhewn me: 'May he be praiſed for ever, at the 'beginning and at the end of all 'things; he who is the firſt and the 'laſt. This is one of the moſt mira- culous kindneſſes and favours which God hath done to the Inhabitants of *Egypt*, which God preſerve.

Some make another Deſcription of *Egypt*, ſaying that it is a Land wherein there are for famous places

Qualities of *Egypt*.

Quirata,

Quirata, and *Ecbata*, and *Damiette*, and *Igora*, and *Rebata*, whose River is clear, and its waters ſweet, where diſeaſes are diſpell'd, and hope crown'd with effect; where the viciſſitude of things paſſes without confuſion, and without diſturbance. Thoſe who come thither with an intention to do ill, return thence without accompliſhing their deſign; thoſe who contrive the deſtruction of it, meet with their own; thoſe who have their Habitations therein are in ſafety, and make their advantage; and thoſe who leave it, repent them of it. It was ſaid one day to an excellent perſon, 'What ſay 'you of *Egypt*? 'What (reply'd he) 'would you have me ſay of that Pro- 'vince? Thoſe who leave it repent 'them that they ever did it. It quels 'Kings and deſtroys them, and ſup- 'ports the poor. All thoſe who have 'an affection for it, find there how to 'employ themſelves about what they 'like beſt, according to their power.

An Extract of the Annals of the *Geranian*. An ancient *Egyptian* of the chiefeſt of the Countrey relates, as having taken it out of *Abuquilus* the *Mogapherian*, the Pacifier, whom *Gab-*

dol

dol the Son of *Naſilus* had taught; That *Noah* (Gods peace and mercy be with him) after he had divided the Earth among his Children, had a numerous Poſterity, by whom he cauſed it to be Inhabited and Cultivated. The Kingdom of *Egypt* fell to *Maſar*, the ſon of *Banſar*, the ſon of *Cham*, the ſon of *Noah*, who had many children, and by them a great progeny. *Noah* had prayed God for *Maſar*, or *Meſraim*, that he would give him his benediction in his Land, and to his Children after him; whence it came that the Land was fertile and abundant to them; its *Nile* overflow'd, all its quarters fructify'd, its Cattel were multiply'd, its Mines had been diſcovered. The Trees bore Dates as big as Pillars: The Grains of Wheat were as big as Hens Eggs, ſoft as Butter, and ſweet as Hony. There were ſome among them who particularly apply'd themſelves to the Mines of Topazes, which are adjoyning to the Countries of *Syene*, at the upper part of High *Egypt*, oppoſite to the Provinces of the *Nubians*, whom *Meſraim* the ſon of *Banſar* had appointed for his Lieutenants upon the Frontiers of

of

of *Egypt*, saying unto them; Be my Lieutenants over the Frontiers of this Land, whence they were called *Nubians*, that is to say *Lieutenants*. One man took out of the Mines such a piece of Topaze as that he might make a Table of it, with Dishes and Trenchers to set upon it. All their Vessels were Marble, and Gold, and Silver, and Topaze. The *Nile* cast on its Shores certain Leaves which came from Paradise, so Odoriferous that they needed not other perfumes. There were on both sides of the *Nile* Gardens, from *Syene* quite to the extremities of the Land of *Egypt*, so that a man walking along the Banks of the *Nile* had a perpetual coolness and shade, and had not his head any way incommodated by the heat of the Sun. The first City which *Mesraim* founded in the Land of *Egypt* was *Memphis*. There was not then in *Egypt* any thing that incommodated the Inhabitants of the kind of Serpents, or other venemous Beasts. They lived a long time without being impaired by old age, sickness, or infirmity, and without having any having any hatred or envy one against another, till they altered

The *Nubians*.

the

the Religion of their Anceſtor *Noah*, (Gods peace and mercy be with him) and changed his Law. Then the Devil (Gods enemy) got dominion over them by his craft and circumventions, diſtracted their affairs, and ſowed diſcord and enmity amongſt them. He made them delight in the worſhip of Idols, ſo that they adored them during the ſpace of five hundred years; whence it came that their fruits diminiſh'd, their Cattel periſhed, and their Mines became barren. There came out againſt them miſchievous Creatures out of the Earth, and out of the Sea; the ſhade forſook them, the Benedictions were taken away from them, and exemplary puniſhments fell upon them. *Certainly God changes not the ſtate of a Nation, until it be changed of it ſelf*; and the reſt of the Verſe. Thus their affairs went worſe and worſe, till the King of the *Amalekites* came out of *Syria* to War againſt them.

The King of *Egypt* then was *Cophtarim*, the ſon of *Cophtim*, the ſon of *Maſar*, the ſon of *Banſar*. The King of the *Amelekites* was named *Gainon*, from whom *Baitgainon* in the Land of

Syria

Syria derives its name. He was insolent and impious, and very corpulent. He had to his Uncles among the *Amalekites Gebirus* the *Mutaphequiah*, and his Brother *Gebrin*. This King then came with his Forces, consisting of a thousand *Amalekite* Lords, and six hundred thousand Soldiers. They entred into the Land of *Egypt*, and Encamped upon its Frontiers on the side of the great Banks. *Gainon* Warred against the Inhabitants of *Egypt* for the space of a Moneth; after which he defeated them, and took possession of the Countrey, *Cophtarim* and his Forces having forsaken it, and got into the Desarts of the West. The *Amalekite* continued in *Egypt* without injuring any person; for he said to the the *Egyptians*, 'You are the Inhabi-'tants of the Countrey, his Subjects 'who is possessed of it, and his Ser-'vants who is Conquerour. He afterwards gave them security as to his part, and appointed over them for Governour his Brother named *Gamron*, on whom he bestow'd for Visier a *Captite* named *Zephton*, who was then of the principal Inhabitants of *Egypt*, being there possess'd of a great estate;

eſtate; and having many Friends and others inclin'd to his party. His skin was black, and he reſembled the children of *Cham*. *Gamrou* founded a City upon the *Nile*'s ſide, which he named *Gamra*; and ordered his Viſier *Zephton* to build ſuch another oppoſite to it. The Viſier obeyed him, and named the City he built *Zephta*, each of them deriving its name from the Founder. They cauſed them both to be built, and whitened with great care; and Vault to be made therein under ground, and Aqueducts coming out of the *Nile*, and compaſſing the publick places. They alſo cauſed Walls and Trenches to be made about their Cities, enrich'd them with Villages and Farms, ordering Juſtice and Equity to be ſtrictly obſerv'd in the Land of *Egypt*. They took but the tenth part of the profits of the Dairies and Farms. In the mean time *Gainon* got Proviſions together, and fitted his Army to purſue *Cophtarim* and his People, who were fled towards the Weſt. They purſued them ſo cloſely, that they forced them to enter into *Afric*, and to take refuge on a Mountain called the

Mount of *Soſa*, where *Cophtarim* and his People Fortify'd themſelves. There was on the deſcent of the Mountain a Caſtle built by one of the Children of *Cham*, very high and inacceſſible. They held out ſtifly in that Caſtle, and got into it their goods. There was on one ſide of the Caſtle a Spring of freſh water, which occaſioned them to put their Cattel and Horſes that way. *Gainon* the *Amalekite* came and Encamped about the Caſtle, and Beſieged it. That Siege laſted two Years; for they play'd upon him with Stones and Arrows, and he could do them no hurt; whereupon he cauſed Trenches to be made about them, and preſſed not upon them, having reſolved to take them by a long Siege. He therefore cauſed Houſes and Huts to be made in the Plain; his Viſier *Gamrou* relieving him with Money and Proviſions, which he ſent out of *Egypt*. They grew at length ſo confident, that they began to neglect the buſineſs of *Cophtarim* and his People; ſo that at laſt in a Winter night, the weather being cold, they entered into their Tents, and fell a Drinking, having no Guard

Guard abroad, becauſe they had no diſtruſt. *Cophtarim* had Spies among them, who preſently gave him notice of that opportunity, and told him the Enemies were all Drunk, and immoveable as dead men; and if he let paſs that night without taking advantage of the poſture they were in, he ſhould never eſcape out of their hands. Upon this intelligence *Cophtarim* came out of the Caſtle, accompany'd by his Infantry onely without Horſe. His People being ſet upon the enterpriſe, he divided them into four Battallions, and ordered them at the ſame time to ſet upon the four quarters of *Gainon*'s Camp. They gave a great ſhout, and fell a cutting them to pieces, not one of them making any reſiſtance. The ſlaughter continued all night till the next morning: thoſe who eſcaped fled, ſome one way, ſome another, not knowing which way to go, and afterwards dyed of hunger and thirſt. *Cophtarim*'s men took all their Baggage, their Cattel, their Horſes, and their Money, and took King *Gainon* Priſoner, with the chiefeſt Lords of his Court. King *Gainon* recovered not himſelf

out of his Debauch till they had bound him with Chains of Iron weighing fifty pound. They ſet him on a Camel, and immediately took their way towards *Egypt*, joyful and well ſatisfy'd. This news coming to *Gamron Gainon*'s Lieutenant, he ſecretly packed up for his departure out of *Egypt*, with thoſe that were about him. His Viſier *Zephton* followed him with his Baggage and Equipage, and his Family, and thoſe of his party. They got both of them into *Syria*. *Cophtarim* and his Forces returned in good order, with Colours flying, marching night and day, not making any ſtop upon any occaſion whatſoever, till he got into his Countrey, and had put on his Arms, and was advantageouſly dreſſed, and his Soldiers in like manner; cauſing to march before him *Gainon* bound and chained, and the Camels loaden with the Heads of his Favourites who had been killed, and their Cattel, and their Horſes. The *Egyptians* went to meet him, joyful and glad of his coming, after they had beautified and adorned the City for his reception. *Cophtarim* came and lodged in his

Royal

Royal Palace with great joy, and cauſed it to be publickly Proclaim'd that his intention was to have Juſtice and Equity, and good manners to flouriſh. He ordered alſo that *Gamra* and *Zephta*, the Cities built by *Gamrou* and *Zephton*, ſhould be demoliſhed; as well out of the horrour he had for their Names, as to give a good preſage of their puniſhment, ſaying, He would not leave in *Egypt* any track of the *Amalekites*. Wherefore the *Coptites* have it among their Proverbs, Gainon *was blind, and* Zephton *covered with Infamy*. When any one digs the ground, and finds it ſo hard that he cannot get forward, they ſay of him, *He hath met with* Zephton's *good Fortune*. Mean time, the chiefeſt among them put *Cophtarim*'s action among the Stratagem of the *Coptites*, inaſmuch as his flight (ſay they) was a miſchievous ſubtilty againſt *Gainon*, and not an effect of the fright he had put him into; for they will ever be ſly and ſubtile. The tracks of the two Cities *Gamra* and *Zephta* continued a long time in the ſame condition: they were afterwards both rebuilt by one of the Kings, then deſtroy'd *Gamra and Zephta.*

again by *Nabuchodonoſor*, when he entered into *Egypt*, and waſted it. Then when thoſe who were remaining of the Inhabitants of *Egypt* return'd thither with *Belſa* the ſon of the *Copteſs*, when he entered into *Egypt* after his death, that is, after the death of his Father *Nabuchodonoſor*, they adviſed him after he had build the Caſtle of *Cira*, and the Church of *Mugalleca*, and the others, to built alſo upon the ground of the City of *Gamrou*, and that which was oppoſite thereto upon the *Nile*, but he would not. Yet they ſay concerning theſe two Cities, that a long time after there were two Villages built upon their Ruines, which were called by their names, and that thoſe names have continued to them. God knows how it is, how ere it be kept ſecret from men.

Belſa Son of the Copteſſe.

They relate that when the Commander of the Faithful, *Omar* the ſon of *Chettabus* (Gods peace be with him) came into *Syria*, to receive the Keys of *Jeruſalem*, according to what *Abugabidas* had writen to him of it, in regard the Patricians of the *Romans*, who were then in *Syria*, had intreated him to do it: when he was come near them

Omar.

them he made a halt at a Village not far from *Jeruſalem*, and continu'd there ſome time, during which the Governour of the City ſent a Spy to him, ſaying; 'Go thy ways, and obſerve the King of the *Arabians*, who comes hither to take poſſeſſion of our Lands, and the Patrimony of *Cæſar*, and return quickly to tell me how he looks; and deſcribe him ſo to me, that I may know him, as well as if I had ſeen him my ſelf. The Spy came away, and made a ſhift to get juſt over againſt *Omar*, and view'd him as he ſate on a She-Camel he had, clad in a Wollen Garment, mended with a piece of Sheep-skin, made as it were into a thread on that ſide towards the Sun, which had already burnt and blacken'd his face, with a bag hanging behind him, into which having put his hand, he pulled out pretty big pieces of Barley-bread, and with his Fingers ſtruck off the husks, ſaying, *In the Name of God*; then he did eat till he was ſatisfied, and afterwards took a Bottle of Leather, which he carry'd with him full of water, and quench'd his thirſt, ſaying after that, *Praiſe be to God.* The Spy

brought this news to the Patrician who ſent him, and deſcrib'd in what poſture he had ſeen him; whereupon the Patrician continued along time without ſaying any thing, and then he ſpoke thus to ſuch as were about him: 'Grant theſe people all they deſire, 'for otherwiſe there is no way to be 'rid of them without fighting with 'them, and they have the favour of 'Heaven. Their Law and their Pro-'phet enjoins them Humility, and 'Modeſty, and Compliance; and theſe 'qualities lead to advancement and 'dominion. This deſcription pro-'ceeds from that little party which 'appears above all the Inhabitants of 'the Earth. Their Law ſhall abo-'liſh all the Laws. My Father pre-'dicted this to me, having learnt it of 'his Father, who had received it 'from his Grand-father. They ſhall 'take the Kingdom of *Egypt* by force. 'There ſhall be in that Province Moſ-'queys and Temples, wherein they 'ſhall make their Prayers, the noiſe 'whereof ſhall be heard, like the hum-'ming of Bees. Their Empire ſhall 'extend to the Eaſtern parts of the 'World, and to the Weſtern, and

even

even to the end of the World. Afterwards the Patrician ſent to *Omar* (Gods peace be with him) to get his Protection for himſelf, and thoſe of his Houſe, and to agree with him upon ſuch conditions as he ſhould deſire, and be ſatisfy'd withall.

The *Solphian* (God ſhew him mercy) citing for Author the *Chaſan*, ſon of *Iſmael* the *Sarrabian*, in the Book of the Hiſtories of *Egypt*, which he hath compoſed, ſpeaks in theſe terms; I have heard that the Land of *Alphiom* and its appurtenances were heretofore governed by the Prophet of God *Joſeph*, (Gods peace be with him) according to the Revelation which he had had of it, and the Command given him by All-mighty God, and divided into three hundred and ſixty Towns or Villages, as many as there are days in the year, and that with a deſign, which he brought to effect. For when the *Nile* fail'd any year, and that God heard not the Prayers made for the augmentation of its courſe, every one of thoſe Villages ſupply'd *Egypt* with a days ſuſtenance. There is no Countrey in the World that has been reduced and cultivated

The Land of *Alphiom*.

tivated by Divine Revelation. but this. There is not upon Earth a leſs and yet a more fertile Province, nor one that abounds in all ſorts of good things, or is better furniſhed with Rivers. For if we compare the Rivers of *Alphiom* with thoſe of *Boſra* and *Damas*, we ſhall find the former have the advantage. Many perſons excellent for their wit and knowledge would have given us the number of its Chanels, and its free and common places; but they could not number them. Others have not medled with the Chanels, and have only ſet down the common places of that Countrey, which are not in the poſſeſſion of any perſon *Muſſulman*, or *Alien*, and whereof the mighty and the weak make equal advantage, and they have found about ſeventy ſorts. 'Tis related of the *Mamunus* (God ſhew him mercy) that when he came to *Egypt* he ſent for ſeveral of the chiefeſt Inhabitants of the Countrey, and among others two Learned men, one ſurnamed *Abulſeriphus*, and the other *Saguidus*, the ſon of *Gaphirus*, of whom he enquired concerning the advantages of *Egypt*, and what things made

Mamunus.

it

it recommendable. *Sugnidus* the ſon of *Gaphirus* made him a large diſcourſe, after which he ſaid to *Abulſeriphus*; 'Do you alſo tell us what 'you know of the excellencies of 'your Countrey. *Abulſeriphus* praiſed God, and gave him thanks, and prayed for the Prophet (Gods peace and mercy be with him,) after which, 'Lord Commander of the Faithful '(ſaid he) *Joſeph* the teller of Truth, '(Gods peace and mercy be with him) 'after God had put the affairs of this 'our Province into his hands, and 'given him a Supremacy in it, obliged 'the Inhabitants to ſerve him in the 'Weſtern parts, in a Land now cal-'led *Alphiom*, where he cauſed three 'hundred and ſixty great Farms to 'be cultivated, as many as there are 'days in the year; ſo that the Village 'of each Farm furniſhed the Inha-'bitants of *Egypt* with a days ſuſte-'nance. *Joſeph* did this by Revela-'tion, which he had had from his 'Lord. Had he made as many on 'the Eaſt ſide, we ſhould have had 'more then we needed, all the provi-'ſions which might have been 'brought from the Eaſtſide. For

we

'we have one day in the West. It 'may be my Lord (said the *Mamunus*) 'the Sun rises in the West. Before 'that (said *Abulseriphas*) the *Barbari-* 'ans will come. Who told you that? 'said the *Mamunus*. I found it (said 'Abulseriphus) in the Book of the Pro- 'phet *Daniel*, Gods peace be with 'him. Is it necessary (said the *Ma-* 'mumus, that the *Barbarians* come? 'It is, (said *Abulseriphus*;) insomuch 'that they shall come to the Land, 'that is, to the Countrey of *Emesse*, 'and then there will be no other San- 'ctuary but *Jerusalem*, and they shall 'have no other sustenance but Lu- 'pins. He afterwards entertained him with long Discourses, which to avoid tedeousness we shall abridge. Then he said to him; 'Lord Commander 'of the Faithful, if our Countrey 'had no other advantage then what 'God says of it in the History of his 'Prophet *Joseph* (Gods peace be with 'him) when he speaks thus to the 'King, *Give me the oversight of the* 'Store-houses of the Land, it were e- nough.

Barbari- ans.

Hasam the son of *Isaac*, says that *Joseph* (Gods peace and mercy be with

with him) when he was Maſter of *Egypt*, and highly favoured by the *Rajan* his *Pharao*, after he had paſſed a hundred years of age, was envyed by the Kings Favourites and the Grandees of his Court, by reaſon of the great power he had, and the Kings great affection towards him, and that they one day ſpoke thus to him; 'Great King, *Ioſeph* is now grown 'very ancient, his knowledge is di-'miniſhed, his beauty is decay'd, his 'Judgment is impaired, and his Wiſ-'dom is departed from him. *Pharao* liked not their remonſtrances, and was ſo far from approving their diſcourſes, that he gave them harſh language, ſo that for a good while after they durſt not ſay any thing to him concerning *Ioſeph*: but two years after they renew'd their formes envious diſcourſes, whereupon the King ſaid to them; 'Tell me wherein you would 'have me make a tryal of his abilities. *Alphiom* was then called *Geouna*, that is to ſay, the *Fenne*, and ſerved for a Common Sewer to the Upper *Egypt*, and a paſſage for the water. They therefore agreed together about what they ſhould propoſe to the King for the

The *Rajan Joſeph's Pharao.*

Geouna.

the tryal of *Ioseph*, (Gods peace and mercy be with him) and spoke thus to *Pharao*; 'Command *Ioseph* to turn 'the water of *Geouna*, and force it 'thence, that you may have a new 'Province, and a new revenue. The King thereupon sent for *Ioseph*, and said to him; 'You know how dear 'such a Daughter of mine is to me, 'and you see it is time I should assign 'her some place where she may be 'Mistress, and whereof the Revenues 'may be sufficient to maintain her: 'and I do not find any Lands besides 'my own which I can give her, un-'less it be *Geouna*: For that Land is 'neither too near, nor at too great a 'distance, and there is no coming in-'to it of any side, unless it be through 'desart and dangerous places: the 'case will be the same with her, none 'can come near her on any side, but 'through desart and dangerous pla-'ces. Another besides *Hasam* says, that *Alphiom* is in the midst of *Egypt*, as *Egypt* is in the midst of other Countries, in regard one cannot get into *Egypt* on any side, but through places that are desart and full of danger. 'That is true, great King (said *Ioseph*) accord-

Strabo calls these kinds of Lands Ἀνάστους.

'according to *Haſam*: when does it 'pleaſe you to have it ſo? for it will 'be with the aſſiſtance of All-mighty 'God. The ſooner the better *Ioſeph*, ſaid the King. God inſpired *Ioſeph* what he had to do, and ordered him to cauſe three Chanels to be made; one Chanel coming out of High *Egypt*, from ſuch a place to ſuch a place; an Eaſtern Chanel, from ſuch a place to ſuch a place; and a Weſtern Chanel. *Ioſeph* got men together to carry on this work, and cauſed the Chanel of *Manhi* to be digg'd, from the Upper part of *Aſmounine* to *Lahon*, which he cauſed alſo to be digged afterwards. Then he cauſed the Chanel of *Alphiom* to be digged, and the Eaſtern Chanel, with another Chanel near it, named *Benhamet*, from the Villages of *Alphiom*, which is the Weſtern Chanel, and draws from the Deſart of *Benhamet* towards the Weſt. By this means there remained no water in *Geouna*. That done, he got Labourers to cut down all the Reeds and Tamarisk that was in it, and carry it away, and then the *Nile* began to flow into it, and *Geouna* became pure and clean ground. The

Manhi.

Lahon.

water

water of the *Nile* roſe, and entered at the beginning of the *Manhi*, and flowed therein till it came to *Lahon*, whence it turned towards *Alphiom*, and entered into its Chanel, ſo that it was watered thereby, and made a Champain Country overflown by the *Nile*. The King (the *Rajan*) came to ſee it, with the Favourites who had given him that advice. After they had conſidered it, they were all aſtoniſhed at the Wiſdom and extraordinary Invention of *Ioſeph*, and began to ſay; 'We know not whether we 'ſhould more admire to ſee *Geouna* 'cleared of the water, and rid of the 'Reeds, and Paper-plants, and Tama-'risks, and Willows, whereof it was 'ful, or to ſee it o'reflown by the *Nile* af-'ter the levelling of the ground. Then 'the King ſaid to *Ioſeph*, How long 'were you *Ioſeph* in reducing this 'Land to the condition I now ſee it 'in? Seventy days, ſaid *Ioſeph*. 'Pharao turned to his Favourites, and 'ſaid to them; It is not likely any 'one could have done it in a thouſand 'days. This occaſioned the calling of that Land *Alphiom*, that is to ſay, *A Thouſand Days*; and that very year it

The Name of *Alphiom*.

was

was ſowen, and ordered as the reſt of *Egypt*.

Feſidus the ſon of *Chebibus* ſays, that God made *Joſeph* (Gods peace be with him) Maſter of *Egypt* at 30 years of age; and that after he had governed il 40 years the *Egyptians* ſaid among themſelves, *Joſeph* is old, and hath not now the prudence he had heretofore: and that thereupon they deveſted him of the power which they had given him over them, and ſaid to him; 'Make your choice of ſome 'barren and uſeleſs ground, which we 'may give you to cultivate and 'people; for by that means we ſhall 'make trial of your prudence and 'judgment: and then if we find in 'your management thereof any thing 'to perſuade us that your Under-'ſtanding is yet in a tendency to ad-'vancement, we will re-eſtabliſh you 'in your government. *Ioſeph* conſidered the deſart places of the appurtenances of *Egypt*, and choſe the place now called *Alphiom*, which was preſently given him. He brought thither from the *Nile* the Chanel of the *Manhi*, ſo that he made the water of the *Nile* flow all over the Land of *Joſeph*. *Alphiom* II.

Alphiom, and finiſhed all their digging work in a years time. We hear alſo that he did it by inſpiration from his Lord, and that he imployed therein a great number of Workmen and Labourers. The *Egyptians* conſidered that work, and ſaw that in all *Egypt* there was not any like or equal to the dead Land which *Ioſeph* had raiſed up again; whence it was concluded, that there was not a more excellent judgment, nor ſafer advice, nor better conduct, then that of *Ioſeph*; and they thought themſelves obliged to commit the affairs of *Egypt* into his hands. He governed them 130 years, that is, to his death, (Gods peace and mercy be with him.) Others affirm that he died at 130 years of age: God knows better then we do how it is. Some relate, as having it from *Haſam* the ſon of *Iſaac*, that *Ioſeph* after his his re-eſtabliſhment in the government of *Egypt* was well beloved by the Kings Favourites, and that they made their excuſes to him. After which he ſpoke thus to the *Rajan*; 'You have not yet ſeen, neither 'you nor your Favourites, all my wiſ-'dom and conduct can perform. And what

'what I can you do more? replied 'they. I will put into *Alphiom* (ſaid 'he) a Family of every City in *Egypt*, 'that they may there build a village 'for themſelves; ſo that there ſhall 'be in *Alphiom* as many villages as 'there ſhall be Cities in *Egypt*. When 'they have quite built their villages, 'I will bring into every village as 'much water as ſhall be requiſite, 'proportionably to the Land I ſhall 'have aſſigned it, ſo as there ſhall 'be neither too much nor too little. 'I will alſo have an Aqueduct come 'to every village, for the time that 'water cannot come there but under 'ground; and I will make it more 'deep for thoſe who are ſeated high, 'and leſs deep for ſuch as ſhall be 'low, according to the times and 'hours of the day and night. I will 'do all this for them by meaſure, ſo 'that every one ſhall have neither 'more nor leſs than is requiſite. *Pha-*'*rao* anſwered him thereupon; This 'is of the Kingdom of Heaven, *Io-*'*ſeph*. It is ſo, ſaid *Ioſeph*. After that (ſays the Author) *Ioſeph* began the execution of that enterpriſe, cauſing the villages to be built, and aſ-

ſigning every one its limits. The firſt village built in *Alphiom* was called *Betiana*, and there *Pharao*'s Daughter had her habitation. He afterwards cauſed the Chanels to be digged, and the Bridges to be built: and when he had done that, he began to allot the Proportions of Land and Water, and there began Geometry, which before that was unknown in the Land of *Egypt*: for they onely followed *Joſeph* in that, and it was one of the things which had been taught him by his Lord. They ſay alſo he was the firſt who meaſured the *Nile* in *Egypt*, and who eſtabliſhed the *Nilometer* in the City of *Memphis*. After him the ancient *Cagalouca*, who was Queen of *Egypt*, and built the Wall of the ancient City, cauſed a *Nilometer* to be made at *Alſena*, where the Cubits are ſmall; and another at *Athemima*. *Gabdolgueziz* the ſon of *Merouanes* cauſed alſo one to be made at *Choluan* in High *Egypt*. *Zaid* the ſon of *Aſam*, during the *Caliphat* of the *Valide*, the ſon of *Gabdolmelic*, under the Reign of the Houſe of *Ommie*, cauſed a *Nilometer* to be made in the Iſland which is oppoſite to *Maſre*, between its

Geometry.

The *Nilometer*.

its Rivers; and this is greater then the others. As to that which is now uſed, it was built by the *Mamunus*, the ſon of *Harounes* the Law-obſerver; Almighty God ſhew mercy to both: For when he entered into the Land of *Egypt*, he found the Chriſtians negligent in meaſuring the water, when by the permiſſion of God it encreaſed; which obliged him to ſpeak thus; 'This is a miracle of God, wherein he 'hath put a myſtery, ſecret and nu- 'known to any other beſides himſelf; 'therefore the care thereof belongs 'only to a *Chenifian Muſſulman*, who has 'Religion and Faith. He afterwards advis'd with the Lawyers of *Egypt*, who counſelled him to beſtow that charge on the Lawyer *Gabdol*, the ſon of *Gabdolſalem* the Schoolmaſter. Others ſay he was called *Gait*, and that his Sirname was *Abulredad*. He was a very ancient man, who read the memorable actions and ſayings of the Prophet in the great *Moſquey* of *Maſre*, and who had been before a Schoolmaſter teaching children. The *Mamunus* gave him the charge of Governour of the *Nilometer*, after it was fully built in the Year CCXLIV,

and allotted him 7 Crowns of Gold monethly for his Penſion, which has ever ſince been continued to his Succeſſours. Others ſay it was *Mutavacquel* who cauſed it to be built. They ſay alſo that the *Coptites* had heretofore a *Nilometer* in the Caſtle of *Cire*. The *Romans* alſo had one in the Caſtle at *Babolſaguir*. *Gabdorrachaman* ſays after *Chaled*, who had it from *Iachi* the ſon of *Bequir*; 'I 'came (ſaid he) to the *Nilometer* of 'Memphis juſt as the Meaſurer enter-'ed into the *Fuſtata*, to carry thither 'the good news of the Augmentati-'on of the *Nile*.

Alphiom III. I have heard moreover (ſaid the Author) a third ſtory upon the cultivation of the Land of *Alphiom*, from *Mahumet* the Son of *Gali*, the Son of *Gabdol*, the Son of *Sachar* the *Teminian*, who ſpoke of it in theſe terms, ſincerely citing the Author from whom he had it: 'I have heard (ſaid 'he) of a man who was of the Barba-'rians of *Egypt*, and well verſed in the 'Affairs of his countrey, and its Hi-'ſtory, and its Antiquities, living in 'a village named *Phacat*, that he had 'found it in a book, that *Alphiom* was here-

'heretofore a Land full of Briars and 'Thorns, where nobody lived; and 'that about that time the daughter of 'a *Roman* Emperour having misbe-'haved her ſelf, and her offence ha-'ving been notorious all over the *Ro-'man* Empire, even in the moſt re-'mote Iſlands of the Sea, her father 'reſolved to put her out of all places 'under his Juriſdiction, and to ſend 'her to Sea. He put aboard with her 'her Mother, her Servants, and all 'her Retinue, and whatever belong-'ed to her, and cauſed them to get 'out into the Main Sea; having be-'forehand ordered that Favourite of 'his whom he had entruſted with this 'affair, that when they met with vi-'olent Winds, he ſhould diſpoſe the 'Ships to ſail into a countrey out of 'which they ſhould never return. 'This Order was put in execution, 'and the Sails were hoiſed in the midſt 'of the Sea, in the midſt of a Tem-'peſt which blew every way, ſo that 'it carried away the Ships, and caſt 'the Princeſs with thoſe that accom-'panied her ſtreight into *Egypt*, where 'ſhe made up the *Nile* till ſhe came to 'the *Manhi*, at a place where now

'*Lahon* is. There ſhe went aſhore,
'and got on horſeback with ſome of
'her People to take a view of the
'Countrey, ſeeking a place where
'ſhe might make her habitation, and
'ſet up her reſt: for ſhe had been told
'her Fathers will, and knew it was
'his deſign ſhe ſhould have periſhed in
'the Sea. After much riding ſhe
'came to the place of *Alphiom*, and
'ſaw it covered with Briars, and
'Trees, and Paſtures, and Standing
'Waters, and compaſs'd all about as
'it were with the Sea; after ſhe had
'taken a full proſpect of it, ſhe re-
'turned to the Ship, and ſaid to her
'Mother that ſhe had found a place
'where they might ſettle themſelves,
'and which they might cultivate for
'their ſubſiſtence; that there was not
'ſuch another in the world, and that
'ſhe had made choice of it for her
'aboad and retirement. Do what
'you pleaſe, ſaid her Mother to her.
'She therefore ſent her Retinue be-
'fore on Mules which they had with
'them in their Ships; then they
'took their way, and advanced as far
'as *Matartares*, which is in the midſt
'of the City of *Alphiom*, remaining

to

'to this day. The water overflow-
'ed *Alphiom* from the *Manhi* when
'the *Nile* was at the higheſt; and
'when it was very low, the water eb-
'bed from *Alphiom*. When there-
'fore ſhe ſaw the water gone back
'from *Alphiom*, ſhe began to build
'Cities, to cut down what Trees
'were requiſite, and to clear the
'ground of the Reeds, the Paper-
'plants, and the Tamariſk which
'grew there. Then ſhe bethought
'her of a way to lay out the Money
'ſhe had brought with her, and ſent
'ſome of her Servants to the Villa-
'ges, and to the Cities, to get people
'together; ſo that there came to her
'a great number of poor people, and
'neceſſitous Tradeſmen, to whom ſhe
'diſtributed wherewithall to ſubſiſt,
'and did them many favours, em-
'ploying them in digging the Chanel
'of the *Manhi* as far as *Alphiom*. They
'wrought it, and began the deſign
'thereof; but they afterwards found
'they could not bring it to perfecti-
'on, whereupon they gave it over.
'This is manifeſtly ſeen at this day by
'the tracks that are left of it. It is
'on the Eaſt ſide of the City of *Al-*

phiom

'*phiom.* They raiſed the Bank of '*Lahon*, that it might retain as much 'water as they ſtood in need of.

Alphiom IV. 'They relate moreover (ſays the 'Author) a fourth Story concerning 'the manner how the Land of *Al-*'*phiom* was peopled. *Pharao* (ſay 'theſe) commanded *Joſeph* to reduce 'it, and proportionably to diſtribute 'the waters which flowed thence. '*Joſeph* did it, and ſo ſettled all, that 'it might laſt to the end of times up-'on the ſurface of the earth. The '*Lahon* is at this day in that poſture, 'ſave that *Abagon Gabdolmelic* the 'ſon of *Iezidus* has added ſomething 'thereto, on that ſide which is to-'wards the wall of the Sources. He 'alſo raiſed in the City of *Alphiom* a 'little Structure, which is of no uſe.

Its Revenue. 'The yearly Revenue of *Alphiom* 'was 365000 Crowns of Gold, with-'out exaction, or injuring, or tyran-'nizing over any perſon. But ſince 'it hath been ſucceſſively in the hands 'of ſeveral wicked Governours, who 'have laid Impoſitions according to 'their avarice, the Benediction hath 'departed from *Alphiom*, and the reſt 'of the Countrey: the beſt cultiva-

ted

'ted places are grown deſolate, moſt 'of the paſſages and villages were ru-'ined, and its Revenues abated more 'and more. And yet if the Princes 'would caſt their eyes on this Coun-'trey, and cauſe it to be repeopled, 'and provide for the obſervance of 'Juſtice and Equity therein, its Re-'venues would return to what they 'were before. But God knows what 'is concealed from Men.

Joſeph's Priſon.

As to *Ioſeph's* Priſon in *Egypt*, and the Benediction which God gives upon the Prayers made there, this is one of the Stories related thereof. There was heretofore Commander in *Egypt* the *Acheſidian*, ſo called from the name of his Maſter *Abulchaſam Gali* the ſon of *Acheſides*, who gave him the management of the Affairs of his Government, even during his life for a long time; ſo that after the death of *Abulchaſam*, *Caphor* the *Acheſidian* continued ſole Governour of *Egypt*, and was put into the Government of that Province by the Prelate the *Mutigolell*, of the Houſe of *Guebaſus*, God ſhew him mercy, and generally all related to him; which he enjoyed alone, and without any Partner.

Ca-

Caphor died afterwards, but *Saphilmelic* the *Caid Guehar*, ſervant of the *Mugazzoldinill*, entered into *Egypt* even while he governed it, and obtained of him the Reverſion of it. They ſay this *Caphor* (God ſhew him mercy) being one day very much troubled with a difficult and intricate buſineſs, went himſelf to the Lawyer and Doctor of *Egypt*, who was then *Abubeker* the ſon of *Chedad*, and having ſaluted him ſaid thus to him: 'I deſire you to name me ſome place 'where Prayers are infallibly heard, 'and ſhew me in what manner I 'ſhould pray for an Affair which hath 'happened to me, and hath already 'given me much diſquiet. Lord 'Commander (replied the Doctor) 'go your ways to *Ioſeph*'s Priſon, and 'ſay your Prayer over it with two 'Inclinations: if you ſay it in the Afternoon, it will be ſo much the better. After that read the Chapter 'of *Ioſeph* with a loud voice, and in 'an entire *Alcoran*, with your face 'turned towards *Meca*, ſtanding, and 'your hands lifted up, and aſk of 'God what you deſire. For this kind 'of Prayer is experienced, ready to be heard

'heard and accepted: it is the Pray-'er of Neceſſity. I have known an-'cient *Egyptians* make uſe of it fre-'quently. *Caphor* departed, and did what the Old man adviſed him, and God did the buſineſs for him within a week. The ancient *Egyptians*, as well the Doctors, and they that profeſs the knowledge of the ſayings and actions of the Prophet, as before them, thoſe of his company and retinue, have ever had recourſe to that noble Priſon, and there they called upon Almighty God for the accompliſhment of their affairs, and their prayers were heard. *Moſes*, who ſpoke with God, and his Brother *Aaron*, (Gods peace be with them both) even they have made their Prayers there, and obtained Divine Benedictions: for it is the Priſon wherein their Uncle *Joſeph* was detained; ſince *Moſes* was the Son of *Gamran*, the Son of *Iaheb*, the Son of *Levi*, which *Levi* was *Ioſeph*'s Brother. They ſay that *Moſes*, when he deſired God to turn his indignation from the Inhabitants of *Egypt*, and to deliver them from the Locuſts and the Frogs, and from the Deluge, and from the Bloud, made

made his Prayer over *Ioseph*'s Prison, as a place purposely set aside for the imploring of Gods mercy; to which the *Egyptians*, when they are visited with sterility and dearth, or persecution, or are disquieted by reason of any affair, run presently, and make their prayer there, which is certainly heard. *Iacob* (Gods peace be with him) added thereto the place of his She-Camel, where he made her kneel down that he might get off her back. Since the *Mussulman* Religion hath been observed, there is a Mosquey built in that place: it is under the Bank of Sand, upon which is the Prison. For *Iacob* (desirous to see the place where his Son had been Prisoner) rode thither on his She-Camel, and alighted at the place which is now called *Ioseph's Mosquey*, and there prayed, and gave thanks to God for the favour he had done him, that he embraced his Son, and saw him again: then he went up to the Sand-Mount, and so to the Prison. *JESUS* the Son of *Mary* (Gods peace be with them both) did also visit that Prison. When he and his Mother were in *Egypt*, they there said their Prayer.

The place of *Jacob*'s Camel.

Many

Many of thoſe who accompanied the Prophet entered into it; that is to ſay, the Fourſcore who were in *Egypt* at the time of the Conqueſts, the firſt whereof was *Gamron* the Son of *Gaſus*, then his Son *Gabdel*, and *Zebirus* the Son of *Gavam*, and *Abuharirus*, and *Abudar*, and *Mecdad*, and the reſt, (Gods be with them all;) nay ſome of them left their Prints upon the Roof of the Priſon. This Priſon is the place where *Ioſeph* ſate when he interpreted the Dreams. On one ſide of the Priſon there is a Vault, out of which *Gabriel* came down to him. *Zelicha* ſate in that place (before he was more cloſely reſtrained, and that they had laid extraordinary commands upon him, and turned his face from the vault) that ſhe might ſee him ever and anon from the upper part of her Caſtle: for the Priſon ſerved for a Tower to the gate of the Weſtern Houſe of *Gazizus*, which was then within the place of Pleaſure. The King had two Houſes; the Eaſtern, called *Zelicha's Gallery*, where is the Wall which remains to this day, oppoſite to the Caves: and the Weſtern, where the Priſon was, and

Zelicha Joſeph's Miſtreſs.

and belonged to the place of Pleasure. As to the Prayer which the Lawyer *Abubeker* (the Son of *Chedad*) taught *Caphor*, (Gods peace be with them both;) 'tis this: 'Great God, give 'thy Benediction to *Mahumet* and his 'Family, grant peace to *Mahumet* and 'to *Mahumet's* Family, shew mercy 'on *Mahumet* and *Mahumets* Family, 'be propitious to *Mahumet* and to the 'Family of *Mahumet*, as thou hast gi- 'ven thy benediction and peace, and 'as thou hast been merciful, and as 'thou hast been propitious to *Abra- 'ham* and the Family of *Abraham*. 'Thou art praise-worthy, and glori- 'ous. Great God! O thou who hast 'saved thy Prophet *Ioseph*, and hast 'delivered him out of the Dungeon, 'and out of Darkness, and hast made 'him to get happily out of prison, af- 'ter the Divel had raised dissention 'between him and his brethren; who 'didst bring him to be embraced by 'his father after a long absence; who 'hast taken away the afflictions of 'his father the Prophet *Jacob*, and 'hast had compassion on the abund- 'ance of his Tears, and hast crowned 'his hope by causing him to see him after

Caphor's Prayer.

'after he had loſt his ſight, and haſt
'reſtored him to him, as it were by a
'Miracle of his Prophecy; who haſt
'heard his prayer, and done the buſi-
'neſs he deſired of thee: Make haſte
'to diſſipate my affliction, and to faci-
'litate to me the departure of my
'diſquiet, do my buſineſs for me; fa-
'cilitate my return to my own people,
'receive me into thy Sanctuary, de-
'liver me out of my misfortunes,
'and out of my afflictions, as thou
'haſt deliver'd thy Prophet *Ioſeph* out
'of his, after thou hadſt afflicted
'him in this place, for the tryal of his
'patience; for the raiſing him to a
'high rank near thee, and for the in-
'creaſe of his reward. O Thou,
'who art he who doſt compaſs the
'affairs of the faithful, who art the
'end of the deſires of all that petition
'thee, and the Butt of their demands,
'who require any thing of thee, and
'the hope of thoſe who ſeek a refuge,
'and the ſanctuary of thoſe who are
'in fear; who heareſt the prayers of
'thoſe who have need, and doſt put
'a period to great afflictions! Bleſs
'*Mahomet* thy Apoſtle, and Lord of
'Men, and thoſe of his holy Family,

'and thoſe of his choſen Company, 'and his Wives, who are the Mothers 'of the Faithful, and thoſe who fol- 'low them in well-doing to the day 'of judgement. Take me into thy 'cuſtody, ſurround me with the Cur- 'tains of thy Throne, raiſe over me 'the Forts of thy Cittadels, ſpread 'over me the vail of thy protection, 'and turn not away thy eyes from 'me; give me not over into the tuiti- 'on of any other, free me from the 'evil devices of thy creatures, favour 'me with the abundance of thy gra- 'ces, and with that of thy goods 'whereof the uſe is allowed, through 'thy mercy, O moſt merciful of all 'the merciful. God give his Bene- 'dictions to our Lord *Mahumet*, and 'to thoſe of his family, and to thoſe 'of his company, and to his wives, 'and to thoſe who follow them in 'well-doing to the day of judgment. 'Praiſe be to God the Lord of the 'world.

Joſeph's prayer.

Megavius, the ſon of *Salichus* relates, as having learnt it of *Abuhariſus*, God ſhew him mercy, that *Ioſeph*, Gods peace be with him, when he was brought into *Ægypt*, began to weep

weep night and day, out of the grief it was to him, to be ſo far from his father and brethren; and that one night which he conſecrated to God, and which he ſpent in prayer, he implor'd the aſſiſtance of God, and without any noiſe ſpoke thus to his Lord: 'O Lord, thou haſt brought me out 'of the Country which I love beſt 'of any in the world, do me good in 'this where I now am, and aſſiſt me 'therein with thy favours; cauſe me 'to be loving to the Inhabitants of 'theſe Provinces into which thou 'haſt brought and conducted me, and 'in like manner cauſe them to love 'me: give me wherewithall to ſubſiſt 'therein happily and handſomely, and 'do me favour that I may not die till 'thou haſt brought my Brethren and 'me together with joy and ſatisfacti-'on, and put us into a capacity of en-'joying the happineſs of this world, 'and that of the other. After that, *Ioſeph* fell aſleep, and ſaw in his dream ſome body, who ſaid to him: '*Ioſeph*, God hath heard thy prayer; 'he will raiſe in thee an affection to 'the Country into which he hath 'brought thee, inſomuch that there

'ſhall not be any other in the 'world, more pleaſant to thee, as he 'hath alwaies made it amiable to 'thoſe who have entred into it before 'thee; and in like manner he will 'render it amiable to thoſe who ſhall 'enter into it after thee, for no body 'ſhall be deſirous to go out of it, after 'he is once come into it. He will in 'like manner cauſe thee to be lov'd by 'its Inhabitants, and will make thee 'Maſter and Governour of it. He 'will alſo bring you together; thee 'and thy Father, and thy Brethren in 'the midſt of thy reign and govern-'ment, and will give thee joy and ſa-'tisfaction. Take courage there-'fore upon this hope, and be jocund 'and chearful, and know, *Ioſeph*, that 'this Province is the Mother of Na-'tions, and the ſupport of Men, and 'that the Treaſures and Wealth of 'the Earth are in it. *Joſeph* awaked thereupon extreamly glad and ſatisfi'd, and from that time advanc'd by degrees to the condition which God had promiſ'd him, alwaies hoping the accompliſhment of the promiſes which he had made him, till that God brought them together, him and his Fa-

Father, and his Brethren. Ever ſince, *Ægypt* hath been ever lov'd and deſir'd; no Forreigner comes into it, but is glad to continue there, and departs thence, but he regrets it and deſires to return into it again. After God had brought him to Reign, and brought them together, him, and his Father and his Brethren, in the flower of his glory, power, and grandeur, he humbled himſelf before God, and abſtain'd from the goods of the world, aſpiring to thoſe which are with God, and ſaid, according to what God himſelf relates of him by the mouth of his Prophet *Mahumet*, Gods peace and mercy be with him, in his glorious Book: *My* Lord, *you have brought me to Reign, and have given me the knowledge of interpreting obſcure diſcourſes; O Creator of the Heavens and the Earth. You are my Protector in this world, and in the other give me the grace to die a* Muſſulman, *and bring me into the company of the Vertuous.* God granted him all that; God bleſs him and his holy Fathers.

Abumuchammed the *Achemimian*, the *Dyer*, God have mercy on him, related to me at *Maſre*, what follows,

Gize. sayes the Author: I went often, said he, to the Country of *Gize* about some affairs I had there, and some debts I was to receive from certain Labourers of those parts, so that I saw the *Pyramids* at a distance; but the trouble and disquiet I was in proceeding from my affairs, permitted me not to go to them, nor to come nearer them, to consider them at leisure, and to contemplate their structure, and the exquisite artifice of their Fabrick. I was acquainted with, and much esteem'd, the Prelate of the great *Mosquey* of that Country, so that one night I took up my lodging at his house, and discover'd to him my thoughts concerning the *Pyramids*, telling him, that I had always been so taken up with my affairs, that I had not as yet gone so far to consider them, but that I had a great desire to see them, and to contemplate the structure thereof, and the excellency of the artifice employ'd therein. He thereupon spoke thus to me: 'Brother, if these *Pyra-*
'*mids* were in *China*, or at the extre-
'mities of the West, those who
'should hear talk of them, would
'have

The Pyramids.

'have the curioſity to go thither to ſee
'them, and to conſider the admirable
'ſtructure thereof; what therefore
'ought they to do who are here in the
'Country where they are, and ſo near
'them? My Father told me, that he
'had ſeen *Magedolmelic Macherir* the
'blind man, who got the *Alcoran*
'read to him at the gate of the
'Weſtern Caſtle, Gods mercy on him,
'in the time of the Prelate *Muſtaga-*
'*libemrillus*, who had ſeen him; I ſay,
'at theſe *Pyramids*, attended by an *E-*
'*thiopian* Youth, who led him by the
'hand, and that the Youth having
'brought him upon the *Pyramid*
'which lies Eaſtward, he felt the
'graving of it with his hand, and
'what was written upon it, and ad-
'mir'd it, praiſing and giving thanks
'to God continually for the know-
'ledge he had inſpir'd his ſervants
'withall, and the excellency of their
'workmanſhip and *Geometry*. My
'Father ſaluted him, and ſpoke thus
'to him; O Lord, you put your ſelf
'to much trouble, and take a great
'deal of pains to get up and down this
'Pyramid. O Brother, reply'd he,
'to travel up and down the Country,

Macherir the blind Man.

'and to consider the tracks of ancient 'Nations, and past ages, is one of 'those things which are recomended 'to us, that those who want examples 'may thereby find some for their in-'struction, and that the sloathful and 'sleepy may therein meet with what 'may awake them out of their slum-'ber, and oblige them to consider 'the Kingdom of the Heavens and 'the Earth, and the Miracles, and 'prodigious things which God hath 'placed therein. These Pyramids are 'one of the most miraculous things 'of any in *Egypt*, after the *Nile*. For 'as to the *Nile*, its flowings and eb-'bings depend on a wisedom known 'only to him who gives it its course, 'and obliges it to do its duty; who 'commands it to encrease, and it o-'beys; and who causes it to fall, af-'ter it hath acquitted it self of what 'people needed from it. What is 'there more admirable then these 'prodigies? For my part, I am a 'poor man, who have lost my sight, 'and whose curiosity can reach only 'those miracles and rarities, which 'may be learnt by the ear. But who 'comes it, that those who see well,

'who

'who have leasure, and live near these 'miracles, have not the curiosity to 'divert themselves in the contempla-'tion thereof? He thereupon took me by the hand, and recited these verses to me. *Pray unto him who hath liv'd upon the Mount, to dictate unto thee the History of himself, and cause him not to weep, unless it be with my tears. I cannot see remote countries with my eyes, but it may be I shall see them by the means of my ears.* Whereupon he fell a weeping, so that he made me weep also, and said to me: 'O Brother know that the sighs of 'the poor blind man will never end 'in this world, and that they will 'not cease, till he hath casted death, 'and that God hath promis'd him, 'that if he patiently endure the af-'fliction of his blindness, and loss of 'his sight, and shall have taken it 'as coming from God, and chearful-'ly accepted it, he will justifie him, 'and bring him into Paradise. For 'the blind man is dead among the li-'ving. The Law of God commands 'a man to salute him; it is an act of 'faith, to eat with him; it is an Ob-'lation to God, to sit down with

'him

'him; 'tis a merit of reward to 'discourse with him; 'tis a thing of 'obligation to give him an almes; he 'who takes him by the hand in his 'necessity obtains the remission of his 'sins. Then he said further to me: 'Know that what oblig'd me to take 'the pains to come to this place, was 'somewhat told me by a certain Scho-'lar while we were together in the 'Colledge. 'Twas of his father that he spoke to me, and he was of that Country of *Gize*. My father, said he, told me, that while he was a young man, he went and came many times night and day by these Pyramids, his affairs obliging him thereto; and that he and some other young men about his age went up on the top of them, and sometimes into them, without any other design then to divert themselves. One day among others, said this father to his son, according to what he added, about noon being mounted on a beast which I had, as I kept along my direct way, passing near these Pyramids, I saw a company of *Cavaliers*, mounted some on Horses, and others on Camels, and some people a foot march-

marching along with them, as it were in a Proceſſion about the Pyramids. Whereupon thought I to to my ſelf, Who are thoſe that make a Proceſſion about the Pyramids now at noon? Is it not for ſome accident newly happen'd in the City? I thereupon made towards them, ſo that I came pretty near them, and look'd upon them very earneſtly. But I found, as I view'd them at a nearer diſtance, that they had neither the ſtature nor meen of ordinary men, and I made the ſame judgement of their Horſes and their Camels. Which oblig'd me to recommend my ſelf to God, after which I ſaluted them, and they return'd my ſalutation, and ſpoke thus to me; 'Be of good courage, 'thou ſhalt have no harm. We are 'a company of *Muſſulmans*, of the 'number of the *Dæmons*, who be- 'lieve in God and in his Prophet. 'When the *Dæmons* return a mans ſa- 'lutation, he may believe himſelf 'ſafe enough as to them. When 'therefore thou ſhalt meet with 'creatures which thou thinkeſt not 'to be men, ſalute them, for if they 'ſalute

Muſſulman Dæmons.

'ſalute thee again, they will be 'faithful, if they do not return 'thy ſalutation, they will not be 'faithful; it will therefore concern 'thee to recommend thy ſelf to God, 'that he may preſerve thee from 'them; for by that means it will 'not be in their power to hurt thee. After that I ſaw among them a *Demon* whom they honoured much, and whom they acknowledg'd as it were for their Protector and Superiour, to whom one of them ſpoke thus. See you the beauty and the excellency, and the workmanſhip of that Structure, and of that Architecture, the ſolidity of thoſe buildings, and the goodneſs of their ſituation? This, reply'd he, is an effect of their wiſdom, who inhabited the land before us, who were mightier then we, and ſignaliz'd themſelves, by more noble marks, then we can do, upon the earth. I had heard what the ancients ſaid of theſe Pyramids, and was deſirous to ſee and conſider them my ſelf before my death, ſhould we now at the time we live in, attempt the making of ſuch works as theſe, we ſhould not compaſs them, even though men

The Piramids.

men joyn'd with us to carry on the work. Nay, though we ſhould content our ſelves with the building of but one Pyramid, we ſhould not be able to do it; what pain therefore would it be to make as many as there are here? After that they departed as it were in order to their return, and one of them bid me *Adieu*, and ſpoke thus to me; 'O man, endeavour to 'forbear walking abroad at noon; 'rather ſleep at mid-day, for the De-'vils do not ſleep at that time. Now this is it that obliged me to come to theſe Pyramids, which are ſuch Miracles of Workmanſhip, that the Dœmons themſelves cannot make the like. Why ſhall I not feel them at leaſt with my hand? Beſides, here is a Youth who repreſents things ſo well to me, that I comprehend them as if I ſaw them my ſelf: I thank God who guides my Imagination ſo well.

We find in the Book of the Lives of great and illuſtrious perſons, who have flouriſhed in ſeveral times, that *Maſre* (God preſerve it) was anciently called *Babelain*, and that that name had been given it in regard that *Babel* *Babelain.*

bel being heretofore the ſeat of the Empire of *Gueraca* and *Syria*, when the Kingdom of *Maſre* came to be great and famous in the world the *Coptites* called it *Babelain*, pretending by that name to raiſe the luſtre of its State, and to exalt the glory and dignity of its Empire: as if they would ſay, the ancient *Babel* was but one *Babel*, and that *Maſre* was *Babelain*, that is to ſay, two *Babels*. Whence it came, that after the *Romans* got to be Maſters of *Syria*, they ſaid the Land of *Egypt* is *Babylon*, and made great account of that Province by reaſon of the conveniences they had thence by Sea and by Land; ſo that that name continued to it. Then upon its being taken by the *Muſſulmans* under the Reign of *Omar*, (Gods peace be with him) by the couduct of *Gamrou* the ſon of *Gaſus*, (Gods mercy on him) an *Arabian* Poet made Verſes, wherein he acknowledged the favour God had done them in that conqueſt, and the abundance and variety of good things and wealth which they had acquired by that victory. The ſubject of thoſe Verſes was, that *Quiſias* the ſon of *Caltham*, one of the

Babylon.

Quiſias the ſon of *Caltham.*

Chil-

Children of *Som*, (Gods mercy on him) came from *Syria* to *Maſre* with *Gamron* the Son of *Gaſus*, and entered into it with 100 men of his Nation, bringing their equipage on horſes; which men he commanded, having belonging to him 50 Servants and 30 Horſes. *Gamron* and the *Muſſulmans* being afterwards reſolved to beſiege the Caſtle, *Quiſias* choſe a place where he and his men might continue, and cauſed his Tent to be pitched there, according to the relation of *Abugamron Mahumet* the Son of *Joſeph*, and aboad there during the whole Siege of the Caſtle, till God brought it into their power. After that *Quiſias* was with *Gamron* at *Alexandria*, leaving his people and his baggage in that place; and after *Alexandria* had alſo been taken by the *Muſſulmans* as *Gamron* was returning to *Maſre*, having impoſed on the *Alexandrians* the Tribute they were to pay, and ſigned the Articles of their Accommodation: *Quiſias* returned alſo to his Quarters at *Maſre*, and lodg'd there ſtill. The *Muſſulmans* marked Lodgings for themſelves, and *Gamron* cauſed his own to be marked oppoſite to that heap

heap of Sand where *Quiſias* had taken up his Poſt. Then the *Muſſulmans* had a Council about the building of a Moſquey, where they might meet together, and writ concerning it to the Commander of the Faithful, *Omar*, (Gods peace be with him) who returned this anſwer; 'I have received 'the news of the reſolution which you 'have taken up all together for the 'building of a Moſquey, where you 'may celebrate the Friday, and make 'your Aſſemblies. It is no doubt a thing 'neceſſary for you, and you follow in 'that the example of your Prophet, 'Gods peace and mercy be upon him. 'For the firſt mark whereby he be-'gan to ſignalize the *Muſſulman* Reli-'gion and the firſt foundation upon 'which he would ſettle it, was the 'building of his own Moſquey in the 'place of his Retreat. Aſſemble 'therefore hereupon your Comman-'ders, and take counſel of your anci-'ents, who are Companions of the 'Apoſtle of God, Gods peace and 'mercy be with them, for the bene-'diction of God is in the Ancients. 'What they ſhall reſolve on with a 'general conſent, approve it, *O Gamrou*, 'and

'and oppoſe it not. For the aſſem-
'bly of the Council brings the mercy
'of God, who protects that Nation,
'out of the kindneſs he hath for his
'Prophet, Gods peace and mercy be
'with him. Through the grace and
'mercy of God, they will never agree
'about a thing wherein there is any
'errour. God keep you in union,
'and proſper your affairs, and ſettle
'you in the poſſeſſion of your Con-
'queſts, and aſſiſt both you and me
'with his graces, and bleſs *Mahumet*
'and his family. The *Muſſulmans*
having ſeen *Omar*'s anſwer, Gods
peace and mercy be with him, held a
Council concerning the building of
the Moſquey, and found it might be
conveniently built on the place where
Quiſias the ſon of *Colthom* was lodg'd.
Gamrou ſent for him, and ask'd his
advice, ſaying; 'O *Abugabdorracha-*
'*man*, I will take up a lodging for
'you inſtead of this, where you pleaſe
'to have it. Whereupon *Quiſias*
'ſpoke thus: I have already told
'you, O ye *Muſſulmans*, who are hear
'aſſembled, that this habitation plea-
'ſes me well, and that it is mine, but
'I beſtow it with all my heart on

'God and the *Muſsulmans*. He therefore quitted that place, and lodg'd with thoſe of his Nation, who were the children of *Som*, and took up his Quarters among them. Whereupon *Abucainan* the ſon of *Magamar*, the ſon of *Rabagui*, the *Nacheſian*, in memory of thoſe adventurers, and to honour theſe Victories, made the enſuing verſes: *And we had the good fortune to Conquer* Babylon, *where we have pitch'd upon booty in abundance for* Omar *and for God. The good man* Quiſias, *the ſon of* Calthom, *quitted and delivered up his habitation and the lodging which belonged to him upon the divine intreaty. All thoſe who ſhall do their devotions in our ſtructure, will know with the inhabitants of* Maſre *what I ſay, and will publiſh it. Abumanſor* the *Balavian*, Gods mercy on him, made theſe Verſes upon the ſame ſubject, wherein he ſpeaks of *Gabdorrachaman*, the ſon of *Quiſias*, the ſon of *Calthom*, Gods peace be with him; *And thy Father quitted and deliver'd up his habitation to the people of prayer and adoration. Lithus*, the ſon of *Sagad*, Gods mercy on him, a Lawyer of *Maſre*, ſpeaks thus of the ancient

ancient great Moſquey of that City; *Our Moſquey was only Gardens and Vineyards.* *Abugamrou*, the ſon of *Serragus*, ſayes this of it, which he had from *Saguidus*, who had it from the Ancients of his time; The place, ſaith he, of our great Moſquey of *Maſre*, was heretofore only gardens and groves of Palmes, but the *Muſſulmans* got it, and cauſed a Moſquey to be built there for their aſſemblies, (Gods peace be with them all. *Guemarus* the ſon of *Zebirus*) the Cryer, ſayes his Father ſpoke thus of it: I have heard, ſaid he, our Ancients, of whom ſome had been preſent at the Conqueſt, who ſpoke thus: There were fourſcore of the Companions of the Prophet of God, (God's peace and mercy be with them) preſent at the foundation of the Moſquey of *Maſre*, *Zebirus* the ſon of *Gavam*, *Mecdad* the ſon of *Aſouad*, *Guebad*, the ſon of *Samet*, *Abuldarda*, *Phedal*, *Gamrou*, *Gaqueb*, and the reſt, as well of the number of thoſe who came for refuge, as of that of the Protectors, (Gods peace be with them all.) *Jezibus*: the ſon of *Chebib*, ſpeaks thus of it. Our Moſquey was founded by four

of the Companions of the Prophet, Gods peace and mercy be with them, *Abudar*, *Abunaſre*, *Mahumet* the ſon of *Gerou* the *Zebirian*, and *Manbehe* the ſon of *Derar*. *Gabidol* the ſon of *Gegafur* ſpeaks thus of it in theſe terms: Our Temple was raiſed by *Guebad*, the ſon of *Samet*, and by *Raphecus*, the ſon of *Malichus*, who were two Captains of the Protectors, Gods mercy on them. *Abudaoud* ſaith, that *Gamrou*, the ſon of *Gaſus*, ſent *Rabigas* the ſon of *Sergil*, and the ſon of *Galcamas* the *Carſian*, the *Guedavian*, to determine on which ſide ſhould be the Front of the Moſquey, and that he ſpoke thus to them.

The front of the *Moſquey*.

'Go you and ſtand on the top of the 'Mountain, when the Sun is ready to 'ſet, and when there ſhall be one 'half of it under the Horizon, do 'you turn ſo as that it may be on your 'Eye-brows, and take with all the 'exactneſs you can, the true ſide on 'which the Temple ought to be 'turned. I pray God to aſſiſt you in 'the doing of it. They did what he had commanded them. I have heard, ſays *Lithus*, (Gods mercy on him) that *Gamrou* the ſon of *Gaſus* went up to the

the Mountains, and exactly obſerved the time, and the ſhade of the Sun ſetting, till the ſide on which the front of the Temple ſhould be turn'd was agreed upon. *Guemarus* related to me, that he had heard his Father ſay, that *Gamrou* the ſon of *Gaſus* ſaid to his Companions, Turn the front of the Moſquey towards the Eaſt, that it may be right oppoſite to *Meca*. It was turned (ſaid he) very much towards the Eaſt; but after that *Corraſ* the ſon of *Coris* made it incline a little toward the South. I have heard (ſaith *Maſgab*) the ſon of *Abuchebib*, who ſpoke thus upon theſe words of the All-mighty and All-good God, *We ſhall ſee on which ſide thou wilt turn thy Face towards the Heaven, and we ſhall appoint thee a Situation which thou ſhalt be pleaſed withall.* This Situation (ſaith *Jezidus*) which the Apoſtle of God (Gods peace and mercy bē with him) obſerved in his Prayers, and which All-mighty God commanded him to comply withall, conſiſted in having the face turned towards the Chanel; and it is the Situation of the *Egyptians*, and of the Inhabitants of the Weſtern parts. I

have heard the ſame *Abuchebib*, added *Maſgab*, read that paſſage after another manner, putting the firſt perſon inſtead of the ſecond, thus; *And we will appoint thee a Situation, which we ſhall be pleaſed withall.* One of the Protectors ſaith, that *Gabriel* came to the Apoſtle of God (Gods peace and mercy be with him) and ſaid unto him; Diſpoſe the Situation of thy Moſquey ſo as thou maiſt have thy face turned towards the ſquare Temple. Then he made his draughts upon all the Mountains which were between him and the ſquare Temple, and ſo he drew the Plat-form of his Moſquey, having his face turned towards the ſquare Temple, which happen'd to be the Chanel ſide. *Malicus* affirms that the Front of the Moſquey of the Prophet of God (Gods peace and mercy be with him) is Situated oppoſite to the Chanel. Several Authors relate, that in the Moſquey of *Gamrou*, the ſon of *Gaſus*, there was no vaulted Upper-room, nor in that built by *Muſlemas*, nor in that built by *Gabdolgueziz*, the ſon of *Merouan*; and that the firſt who made an Upper-arched room was *Corras*,

the

the ſon of *Maſquin*. They ſay the ſon of *Serich* ſpeaks thus of it: In the great Moſquey, which *Gamrou* the ſon of *Gaſus* built; there was no Arch, that is, no Arched Upper-room. *Saguidus* the ſon of *Serich* ſpeaks alſo of it in theſe terms; *Abu-ſaguid* related this to me. The *Chemirian*, who is the moſt aged of thoſe whom I have met, ſaid to them: I have found this Moſquey where you aſſemble your ſelves, and which was built by *Gamrou*, the ſon of *Gaſus*, fifty Cubits in length, and thirty in breadth. *Gamer* the ſon of *Omar*, the ſon of *Chebib*, the Crier, ſpeaks thus of it; *Gamrou* the ſon of *Gaſus* ſpoke to us, and made a Street which compaſſed the Moſquey on all ſides; then he made two Gates oppoſite to the Houſe of *Gamrou*, the ſon of *Gaſus*, and two Gates on the Eaſt ſide, and two Gates on the Weſt ſide, ſo that when the people went out of the little Street of the *Lampe*, they found the Eaſt-corner of the Moſquey oppoſite to the Weſt-corner of the Houſe of *Gamrou*, the ſon of *Gaſus*; and that before they had taken out of *Gamrou*'s Houſe, what was ſince taken out.

The length of the Moſquey, from the front to the oppoſite end was equal to the length of *Gamrou*'s Houſe. The Roof on the outſide was very flat. In Summer the people ſate all about in the ſpacious place which was at the entrance. *Abuſalich* ſpeaks thus of it; *Lithus* ſaid to me one day, can you tell what diſtance there was between the Moſquey built by *Gamrou*, and his Houſe? No, ſaid I. Our Ancients told me (reply'd he) that there were ſeven Cubits, and that before they took out of *Gamrou*'s Houſe, what was ſince taken, and made part of the Moſquey. This ſhews that the Eaſtern Gate was oppoſite to the great Houſe of *Gamrou*. The ſon of *Lahig* relates it to us as a thing he had learnt of the ſon of *Habir*, that *Abutemim*, the *Chiſanian*, had ſaid to him, that he had heard *Gamrou* the ſon of *Gaſus* ſpeaking in theſe terms: One of the Companions of the Apoſtle of God (Gods peace and mercy be with him) told me he had heard the Prophet, (Gods peace and mercy be with him) ſpeak thus; 'The Almighty and All-good God commands you one Prayer beſides the

'ordi-

'ordinary ones; ſay it in the intervall 'there is from the Evening Prayer 'to the break of day. *Abunaſre* the *Gopharian* related it, and *Abutemim* ſpeaks of it thus; As we ſate down together, *Abudar* and I, *Abudar* took me by the hand, and we went together to *Abunaſre*, whom we met at the Gate, which is on the ſide of *Gamrou*'s Houſe, where *Abudar* ſpoke to him thus; O *Abunaſre*, have you heard the Apoſtle of God (Gods peace and mercy be with him) ſpeak in theſe terms? God hath yet enjoined you a Prayer; ſay it in the intervall between the Evening and betimes in the Morning. He repeated this to him three times, and he always anſwered, Yea. *Jachi* the ſon of *Salich*, relates what follows, as having it from *Gadras*, who had it from his Father, and he from *Gamer* the ſon of *Omar*. *Muſlemas* (ſaid he) cauſed to be made in the great Moſquey, four Chappels at the four corners of it; For he firſt put them there, and they were not there before. He alſo was the firſt who ſpread it with Mat, for before that it was only ſtrew'd with Gravel. After him *Gabdolgueziz*, the

ſon

ſon of *Merouam*, the ſon of *Chacam*, cauſed ſomewhat to be done therein, according to the relation of *Gamer*, the ſon of *Omar*, the ſon of *Chebib*, the *Raguinian*, who affirms that *Gabdolgueziz*, the ſon of *Merouan* quite de-Demoliſh'd the great Moſquey, and that he augmented it on the Weſt-ſide, ſo that he left between it and the Houſe of *Sand*, and the Houſe of *Gerou*'s Son, and the others, but a ſmall Street, which is now called the *Pav'd Street*, and brought into it the ſpacious place, which was on the North-ſide; but on the Eaſt-ſide he had no place to enlarge it. This was done in the year 79. As to the augmentations made in the great ancient Moſquey, after the building of it, by *Gamrou* the ſon of *Gaſus*, it is to be obſerved, that *Gamrou* did this work after his return from *Alexandria*, to the place of his Tent, and that he had taken *Maſre* in the Moneth *Mucharram*, in the twentieth year after the Prophet's Retreat, whom God favour with his moſt excellent Benedictions. *Abuſaquid* the *Chemirian* ſpeaks of it alſo; I have found that that Moſquey, where you aſſemble your ſelves,

The augmentations of the Moſquey of *Maſre*.

ſelves, was built by *Gamron*, fifty Cubits in length, and thirty in breadth. After him *Muſlemas* the ſon of *Muchalled* made ſome enlargements in it, under the Reign of *Megavius*, the ſon of the *Abuſophian*, in the Year 35. Then afterwards *Gabdolgueziz*, the ſon of *Merouan*, in the year 79. and after him *Corras*, the ſon of *Serich*, upon the account of the *Valide* the ſon of *Gabdolmelic*. This laſt would needs demoliſh what *Gabdolgueziz* had built, and afterwards completed his building. He gave the oveſight of theſe works to *Jachi* the ſon of *Chandelas*, and above him to *Gamer* the ſon of *Levi*. He quite demoliſhed the Moſquey, ſo that the people met on *Friday* in another place, till the building was finiſhed. He put up the Seat for Orations in the great Moſquey, in the year 94. They ſay there is not in the World any one handſomer and nobler then this, after the Seat of the Prophet of God, Gods peace and mercy be with him. After that, there were enlargements made by *Salich*, the ſon of *Gali*, the ſon of *Gabdol*, the ſon of *Guebas*, upon the account of the Commander of the Faithful *Abulgue-*

bas,

bat, who added behind the Moſquey four Pillars. There were alſo ſome made by *Gabdol*, the ſon of *Tahar*, the ſon of *Chaſan*, the Overſeer, under the Commander of the Faithful. *Gabdol* ſais this of it, as having it from his Father. *Abutahar* came from *Alexandria*, and entered into *Fuſtata*, which is *Maſre*, where he conſtituted Judge *Guiſe*, the ſon of the *Moncader*, and added to the Moſquey part of the Houſe of *Gamrou* the ſon of *Gaſus*. The ſon of *Remath* added thereto the Houſe of *Gabidol*, the ſon of *Chareth*, the ſon of *Gerou*, and the Houſe of *Gagelan*, the freed Servant of *Omar*, the ſon of *Chettab*, (Gods peace be with him) and the Houſe of the *Phadal*. The *Phadal*, the ſon of *Tahar*, went out of it accordingly on a *Tueſday*, five days before the expiration of the Moneth *Regebe*, in the year 212. After him *Abubeker Mahumet*, the ſon of *Gabidol*, the ſon of *Chareth*, the ſon of *Maſquin*, enlarged it on the ſide of the ſpacious place, and to that end took the Gate, and the Mint-houſe, with what was adjoyning thereto, as far as the Weſtern Wall of the Moſquey, which ſo enlarged the ſpacious

cious place, that the Moſquey was ſquare. He added thereto alſo a Pillar, which is that on the South-ſide. He began to demoliſh and to build on *Thurſday* the fourth of the Moneth of *Regebe*, in the year 357. and dy'd before he had finiſh'd his deſign; but his ſon *Gali*, the ſon of *Mahumet*, had his charge after his death, and compleated the enlargements which he had begun; ſo that the people did their Devotions there after *Wedneſday* the 23. of the Moneth *Ramadan*, in the year 358. The *Phadal* the ſon of *Gnebas* told me what follows; I ask'd (ſaid he) the Architect, named *Gali*, the *Chemirian*, who had the charge of that Structure; and he told me that what was taken out of the Mint-houſe towards the enlargement of the ſpacious Place is nine Cubits in length, according to the great meaſure. *Sophian* the ſon of *Gabdol* ſays, citing for Author *Naphegus*, the ſon of *Othman*, that there was no Hiſtory recited in the Moſquey in the time of the Apoſtle of God, (Gods peace and mercy be with him, nor in the time of *Abubeker*, *Omar*, *Othman*, or *Gali*, (Gods peace be with them all) and that

Reading of Hiſtory in the *Moſquey*.

that practiſe began not till under the Reign of *Megavius* the ſon of *Abuſophian*. The ſon of *Lahigus* ſaith, citing for Author *Abuchebib*, that *Gali* (Gods peace be with him) went to his Devotion before day, making imprecations againſt ſome of his enemies; and that it being related to *Megavius*, he appointed a man to recite the Hiſtory after the break of Day, and after Sun-ſet, and to pray God for him, and the Inhabitants of *Syria*; and thence began (ſaith he) the recital of Hiſtory. *Abugamrou* hath related to us, citing for Author *Meguirus*, that the firſt who did his Devotions in the morning was *Gali*, and they ſay he did not that but out of a reflection that he had a War to proſecute. We will add here a Copy of what is writen upon the green Tables in the ancient great Moſquey of *Maſre*. The Writer was *Abulcaſem Moſes*, the ſon of *Guiſe*, the ſon of *Moſes*, the ſon of *Muhadi* the Writer, God All-mighty be merciful to him. 'In the Name of God 'Gracious and Merciful; God hath 'declared that there is no other God 'but he (till he ſays) in Juſtice. There 'is no other God but the true God alone,

The green Tables of the Moſquey of *Maſre*.

'alone, without Aſſociate. He gives 'Life and Death, and he can do all 'things. 'Tis he who hath ſent his 'Apoſtle with good conduct, and the 'true Religion; and the reſt of the 'Verſe. The Meſſias will not diſdain; 'and the reſt of the Verſe. Great 'God, give thy Benediction to *Mahumet* thy Servant and Prophet, grant 'him peace; make him the moſt ho-'noured of thy Creatures before thee, 'and the moſt cheriſh'd by thee, and 'and the moſt Powerful in favour a-'bout thee, and the neareſt in dignity 'to thee. Great God, hear the 'Prayers which *Mahumet* makes to 'thee for his Nation, and cauſe his 'People to deſcend into his Fiſh-pool, 'without confuſion and without af-'fliction. *Gabdol* the Strong, Com-'mander of the Faithful, hath cauſed 'this Moſquey to be augmented and 'enlarged; great God, give thy Be-'nediction to the Commander of the 'Faithful, thou and thy Angels, en-'creaſe his reward, and make him 'one of thy greateſt Servants in hap-'pineſs; make him one of the Com-'panions of *Mahumet* (Gods peace and 'mercy be with him) in Paradiſe;

'aſſiſt

'assist him to govern well what he 'hath under his jurisdiction of thy 'Servants, and of thy Provinces; by 'making him thy Lieutenant; and 'cause his Subjects to enjoy the hap-'pines of good conduct in safety 'and assurance. He who had the o-'versight of the Structure was *Corras* 'the son of *Serich*; and the time 'wherein it was finished, is the 'Moneth *Ramadan*, in the ninety se-'cond year of the Blessed Retreat. I have heard *Abugamron* speak thus: The first who made Arched Upper-rooms was *Omar*, the son of *Gabdol-gueziz*, (Gods peace and mercy be with him) in the hundreth year; and the Mosqueys were made in that manner after him, having been be-fore onely without any such Room. The first of the Prelates who caused the Benediction and the glorification of the Name of God to be pronoun-ced by Criers after him, was the Pre-late of *Chasina*, whose Son is now known under the name of the Son of *Gali* the Prelate. Before that, the Prelates only pronounced that Bene-diction to the People. I have heard him speak in these terms: These

Pillars

Pillars of Wood which are in the Court, were erected the ſame year that the Chanel was made. Before that the Veils were in the midſt of the Seeling of the great Moſquey. 'Tis related that in the Reign of the *Mamanus* there were Coffers in the great Moſquey, wherein was put what remained of the portions of the Poor and Indigent, of what they gather'd who walked up and down the Highways, of all the other Collections which were made. Theſe Coffers or Cheſts were opened on the *Friday*, and they call'd with a loud voice ſuch as would accept of thoſe Alms; but it ſeldom happened that any came to receive them. Then they call'd him who had gathered them, and he anſwered in theſe terms; The Charities are come into the Coffers, they ſhall never return to me; I leave them to the All-mighty and All-good God. The *Nilometer* was built of the remainder of theſe Almes; there being not any would receive them in the time of the *Mamunus*, Gods mercy on him. One of the Grandees of *Egypt* (God ſhew him mercy) related to me, that heretofore in the *Lampe*-ſtreet in

Maſre, on the Feſtival day, after the great Feaſt of the Moneth *Ramadan*, they ſet Kettles full of Fleſh, and Baskets full of Bread, and that they called with a loud voice ſuch as had need thereof, as they call people to Water on the High-ways; and that it happened ſometimes the greateſt part remained there all Night upon the place, ſo few would take of it. The remainder was carried to the Priſoners, and they anſwered, we have enough to live upon, thanks be to God. The Land of *Egypt* was then the moſt plentiful of any in the world, the moſt Populous, and the beſt cultivated, and where there was more convenience of Habitation and Subſiſtance. The *Maſich* relates in his Annals, and others affirm alſo, that the *Egyptians*, when the ſaw the *Nile* at the higheſt, gave Almes, releaſed Slaves, cloath'd Orphans, relieved Widows, and ſuch as were deſtitute of Succour, out of their thankfulneſs to God, for the kindneſs he did them in raiſing the courſe of the *Nile* to its height.

Pharao's Caſtle.

They relate that *Pharaoh*, after he grew Proud, and Inſolent, and Impious, com-

commanded a Caſtle to be built on the deſcent of Mount *Mactam*; and that his Viſier *Haman*, according to this order, got workmen together from all parts of *Egypt*; ſo that there were a hundred and fifty thouſand Architects, with what Trades-men, Handy-craftsmen, and Labourers were requiſite. He cauſed Brick and Mortar to be made, Timber to be felled, and Nails to be made; then they began their Building, and raiſed it ſo high, that never any had done the like before; for the Maſons were no longer able to ſtand on their Feet to work. But the All-mighty and All-good God about Sun-ſet ſent *Gabriel* (Gods peace be with him) who ſmote the Caſtle with his Wing, and cleft it into three pieces, one whereof fell on *Pharaoh*'s Army, where it kill'd a thouſand Men; another fell into the Sea, and appeared there like a high Mountain; and the third fell into the Weſtern Land. There was not ſo much as one of the *Coptites* who wrought within it ſaved, they all periſh'd. They relate that thereupon *Pharaoh* was ſo proud, as to caſt an Arrow at Heaven; God willing to

try him, returned his Arrow to him all bloody; Whereupon he cry'd out, I have killed *Moſes*'s God. God is infinitely above what impious men can do; he does what he pleaſes with his Servants. God therefore at that very time ſent *Gabriel*, who did to the Caſtle as we have related.

Caron the Wealthy, who is *Corah*.

One of thoſe who were impious, and proud, and arrogant in the Land of *Egypt*, was *Caron* the Cup-bearer; He was an *Iſraelite*, Couſin-german to *Moſes*, (Gods peace be with him) for *Caron* was the ſon of *Jaſhar*, the ſon of *Caheb*, and *Moſes* was the ſon of *Gamran*, the ſon of *Caheb*. Others ſay *Moſes* was *Caron*'s Siſters ſon; he was called *Caron* the Bright, by reaſon of the beauty of his Face. He was the moſt diligent of the Children of *Iſrael* in the reading of *Moſes*'s Law, but he became a Hypocrite, as the *Samerian* was, and ſaid; 'Since the Prophecy 'belonged to *Moſes*, and the Sacrifice, 'and the Oblation, and the know-'ledge of the Law to *Aaron*, what re-'mains there for me? They relate that *Moſes* having brought the Chil-of *Iſrael* through the Sea, gave *Caron* a Commiſſion to interpret the Law, and

and to collect the Offerings, and made him one of the Chiefs. The Offerings belonged then to *Moſes*, but he beſtowed them on his Brother, whereat *Caron* was troubled, and envy'd them both, and ſpoke thus to them; 'Behold now the command is come 'abſolutly into your hands, and I 'have nothing to do with the affairs 'of the Children of *Iſrael*; How 'long ſhall I ſuffer this? It is God, 'reply'd *Moſes*, who thus diſpoſes of 'things. I will not believe it, reply'd '*Caron*, if you do not confirm it to 'me by a Miracle. Then *Moſes* commanded the Children of *Iſrael* to come all to him, every one with his Rod; then he ty'd all thoſe Rods together, and caſt them into the Tent, where God ordinarily revealed his Will to him. They kept a Guard about the Rods all night, and the next morning they found *Aaron*'s Rod ſhaking with the Wind, covered all over with green Leaves. That Rod was made of a Branch of Almond-trees. 'This 'is no more miraculous (ſaid *Caron*) 'then what the Magicians daily per-'form. He became thence forward more impious then before, more

wicked, more envious, and more malicious againſt *Moſes* and *Aaron*, as God affirms in his Book, when he ſaith, Caron *was of the People of* Moſes, *but he was unjuſt towards them.* Injuſtice here ſignifies a perſecution without any cauſe, and a malicious and irrational Diſpute. Others affirm that *Pharao* appointed *Caron* to govern the Children of *Iſrael*, and that he treated them injuriouſly and tyrannically. Tyranny (they ſay) proceeds from greatneſs, that is, from the eminence and advantage which any one hath over others. The advantage he had over them was grounded on his great Wealth, and the multitude of his children. He made (ſay they) his Garments larger by a ſpan then theirs; His Keys (ſay they) that is the Keys of his Store-houſes, were carried by ſixty Mules; Evere Store-houſe had its Key, and every Key was but a Finger long; they were of Leather. Some affirm, expounding that paſſage of the Book of the All-mighty and All-good God, where it is ſaid of him, *I have not received it, but according to the knowledge which is within me*; that he was the beſt

beſt skilled of his time in the Law of *Moſes*. On the contrary, others affirm he was skilled in Chemiſtry; *Saguid* the ſon of *Muſib* ſays, that *Moſes* had the Science of *Chemiſtry*, and that he taught a third purt of it to *Joſuah*, the ſon of *Nun*, a third to *Caleb*, the ſon of *Jethnas*, and a third to *Caron*, but that *Caron* ſerved the other two ſo well, that he learnt the whole Science from them both, and that afterwards he took Lead and Copper, and changed it into pure Gold. Others affirm that *Moſes* taught his Siſter Chemiſtry, inaſmuch as his Devotion made him deſpiſe Gold, and that his Siſter taught it *Caron*, who was her Husband. They relate that *Moſes* ſaid, it was a proviſion for the life of this World, and that he had no need thereof, becauſe it was a periſhable thing, and far diſtant from the truth, which is All-mighty God, and that he quitted what was periſhable, which his Devotion permitted him not to deſire, and ſatisfy'd himſelf with what was neer All-mighty God. They ſay that *Caron* went abroad one day on a white Mule he had, covered with a *Chemiſtry.*

Foot-cloth of Purple, and a Golden Saddle, accompany'd by four thouſand young Men, and three hundred beautiful young Maids, clad in Silk, and ſet out with Jewels and Ornaments of great value, and divers colours; ſo that he had marching on his right hand three hundred young men, and on his left three hundred young maids. Others ſay he went abroad on Horſe-back attended by ninety thouſand Servants Men and Maids, who belonged to him, young men and young maids all Marriageable. They relate that he gave very reproachful words to *Moſes*, and the Children of *Iſrael*, priding himſelf in his great Wealth, *Moſes* taking much at his hands for Kindred ſake, and not willing to be incenſed againſt him, till the Ordinance for the payment of Tiths came down. Then *Moſes* made an Agreement with *Caron*, that of a thouſand Crowns of Gold he ſhould pay one, and of a thouſand Drachmes one. But his Soul grew the more Covetous, by reaſon of the great quantity of Gold and Silver which he had, after he had counted it, and found ſo much. He thereupon aſ-

ſembled

ſembled the Children of *Iſrael*, and began to make Speeches to them, and ſpoke to them in theſe terms; 'Moſes 'has hitherto dealt with you as he 'pleaſed himſelf, and now he would 'take away your goods. You are 'our Lord and Maſter (reply'd they) 'command us to do what you think 'good. We muſt (ſaid he) corrupt 'ſuch a one, naming a woman of a 'lewd life, and induce her to calu-'mniate *Moſes*, ſo as that he may be 'ſuſpected to have had ſome dealings 'with her, that the Children of *Iſrael* 'may be put out of the good opinion 'they have of him, and have an a-'verſion for him, and at laſt quite 'forſake him. They promiſed that debauch'd woman a 1000. Crowns of gold; others ſay a Baſin full of gold. Then the day of one of their Feſtivals being come, *Moſes* ſtood up to ſpeak to them; and after he had praiſed God, and given thanks, he ſpoke thus; 'O ye 'Children of *Iſrael*, God commands 'you & me alſo, that if any one among 'us be a Thief, we ſhould put him a-'way from us; if any one commit 'Fornication, and be not married, we 'ſhould puniſh him with the Whip,

and

'and if he be married, we ſhould ſtone 'him. And if you your ſelf have 'committed thoſe crimes, O *Moſes*, 'ſaid *Caron*. Yes, reply'd *Moſes*, 'though it were my ſelf. Certainly 'reply'd *Caron*, the Children of *Iſrael* 'believe that you have ſinned with 'ſuch a woman, naming the de-'bauched woman. *Moſes* having heard theſe words ſent for the woman, and charged her by him who had divided the Sea, and ſent the Law from Heaven, to declare the truth. Then God of his mercy, touched the womans heart, and ſhe ſpoke thus: 'By 'the true God, thoſe who ſay it ſpeak 'an untruth; but true it is, that *Ca-'ron* and his people have promiſed 'me a reward if I teſtify'd that you 'had ſinned with me, O great Pro-'phet, who have ſpoken to God. Then *Moſes* fell down to the ground, and worſhipped God weeping, and made this Prayer to him; 'O Lord, if I 'am thy Apoſtle, avenge me, for it 'is impoſſible for me to endure thoſe 'who have not thy fear before their 'eyes. And God revealed his will 'to him, ſpeaking thus: Command 'the Earth to do what thou deſireſt,

'and

'and by my permiſſion it ſhall obey 'thee. *Moſes* lift up his head, and ſaid to the people; 'O ye Children 'of *Iſrael*, God hath ſent me to *Caron* 'as he ſent me to *Pharao*; let ſuch of 'you as are of his party ſtand near 'him.' They all withdrew from *Caron*, ſave onely two men, who continued obſtinate in their wrath, their impoſture, and their malice. Then *Moſes* ſpoke thus; 'O Earth take 'them. Immediately the Earth ſwallowed them three up to the Waſte. *Moſes* ſaid again, 'O Earth take 'them; and the Earth took them in up to the Neck. Then *Caron* and his two Companions began to entreat *Moſes* to be merciful to them; but *Moſes* made no account of their Prayers, for he was too much incenſed. On the contrary he pronounced the third time the ſame words, 'O Earth 'take them, and detain them in thy 'Bowels till the day of Judgment. Then the Earth ſwallow'd them up quite, and cloſed over their Heads. Then ſaid God to *Moſes*: 'O *Moſes*, 'thou art very inhumane, my Crea-'tures implored thy mercy ſeveral 'times, and thou haſt not had com-

'paſſion

'passion on them. By my greatneſs, 'and by my glory, had they but once 'called upon me, they ſhould have 'found me favourable, and ready to 'hear them. After that, (ſaid the Author) thoſe of the Children of *Iſrael* who were not wiſe, began to ſay; '*Moſes* has not made imprecations 'againſt *Caron*, but to poſſeſs himſelf 'after his death of his Treaſures, and 'his Houſe. *Moſes* hearing of this was angry at it, and prayed to God that the Houſe of *Caron* and all his goods might be ſwallowed into the bottom of the Earth. The All-mighty and All-good God teſtifies it himſelf, when he ſpeaks thus; *And we have made him and his Houſe to deſcend into the Bowels of the Earth*; he means Caron: and *no man can relieve him againſt God, and he was not of thoſe who are relieved.*

They relate that the Commander of the Faithful, *Omar* (Gods peace be with him) writ a Letter to *Gamron*, the ſon of *Gaſus*, who commanded in *Egypt*, after he had Conquered it, and had diſpoſed of the affairs thereof, and had impoſed the Tribute on ſuch as he had received by compoſition, as well

well the *Coptites*, as the other Inhabitants of it. Behold the Tenure of that Letter: 'From *Gabdol Omar*, the 'ſon of *Chettab*, to *Gamrou* the ſon of 'Gaſus, God give you his peace, O 'Gamrou, and his mercy, and his be-'nedictions, and to all the *Muſſulmans* 'generally. After that, I give God 'thanks for the favours he hath done 'you; there is no other God but he, 'and I pray him to bleſs *Mahumet* and 'his Family. I know, O *Gamrou*, by 'by the relation which hath been 'made me thereof, that the Pro-'vince whereof you have the Govern-'ment, is pleaſant and well Fortify'd, 'well Cultivated, and very Popu-'lous; that the *Pharaos* and the *A-'malekites* have Reigned there, that 'they have diſplay'd therein the marks 'of their greatneſs, and of their pride, 'imagining they were Eternal, and 'taking where they had not made any 'accompt. But now God hath eſta-'bliſhed you in their Habitations, and 'put into your power their Wealth, 'their Servants, and their Children, 'and made you Inheritor of their 'Land; praiſe, and bleſſing, and 'thanks be to him. To him belongs 'honour

Omars Letter to Gamrou.

'honour and glory. When you have 'received this my Letter, write me 'the particular qualities of *Egypt*, as 'well in respect of the Land as the 'Sea, and make me know it as if I 'had seen it my self. God preserve 'you. *Gamrou* having received this Letter, and seen what it contained, answered *Omar*, (Gods peace be with him) and writ to him in these terms:

Gamrou's Answer to Omar.

'From *Gabdol Gamrou*, the son of *Ga-* 'sus, the Son of *Vail*, the *Sahamian*, to 'the Successor of the Apostle of God, '(Gods peace and mercy be with him) '*Omar* the son of *Chettab*, Comman- 'der of the Faithful, one of the *Cha-* 'liphs according to the right way, 'whose Letter I have received and 'read, and understood his intention; 'wherefore I will dispel from his spirit 'the cloud of uncertainty, by the truth 'of my discourse. From God comes 'strength and power, and all things 'return to him. Know Lord Com- 'mander of the Faithful, that the 'Countrey of *Egypt* is nothing but a 'blackish Soil, and green Plants be- 'tween a dusty Mountain and a red- 'dish Sand. Between its Mountain 'and its Sand there are high-raised

'Plains,

'Plains, and levelled Eminences. It 'is ſurrounded by an Aſcent which 'ſupplies it with proviſions, and is in 'compaſs from *Syene* to the extremi-'ties of the Land, and the ſide of the 'Sea, a Moneths riding for a Man on 'Horſe-back. Through the midſt 'of the Countrey there runs a River, 'bleſt in the morning, and favoured 'of Heaven at night, which riſes and 'falls according to the courſe of the 'Sun and Moon. It hath its time, 'wherein the Springs and Sources of 'the Earth are opened to it, according 'to the command given them by its 'Creator, who governs and diſpenſes 'its courſe, to ſupply the Province 'with ſuſtenance; and it follows ac-'cording to the order preſcribed it, 'till ſuch time as its waters being 'riſen, and its Waves rolling with 'noiſe, and its ſurges being come to 'their greateſt elevation, the Inha-'bitants of the Countrey cannot paſs 'from one Village to another, but in 'little Boats, and a man ſees the little 'Wherryes turning to and fro, as 'white and black Camels in the ima-'ginations of the people. Then 'when it is come to this condition,

'behold

'behold it begins to return back, and
'to confine it ſelf within its Chanels,
'as it came out of it before, and roſe
'up by little and little. And then
'the moſt forward, and the moſt
'ſlothful prepare themſelves for la-
'bour, they are ſcattered up and
'down the Fields in multitudes, the
'people of the Law, whom God pre-
'ſerve, and the people of Alliance,
'whom men protect; they are ſeen
'ſtirring to and fro like Ants, ſome
'weak, others ſtrong, and wearying
'themſelves out at the task impoſed
'upon them; for that is not obtained
'of them by their good will, but by
'force and conſtraint, by ill-treating
'and oppreſſing them. They are
'ſeen ſearching into the Earth, and
'turning up ſo much of it as hath
'been overflown, and caſting into it
'all ſorts of Grain, which they hope
'(with the aſſiſtance of God) will
'multiply therein. And it will not
'be long ere the Earth puts off the
'black hew of its manure, and cloaths
'it ſelf in green, and caſts forth a
'pleaſant ſcent; while it produces
'Stalks, and Leaves, and Ears, ma-
'king a delightful ſhow, and giving a

good

'good hope, the dew of Heaven wa-
'tering it from above, and the moi-
'ſture giving nouriſhment to its pro-
'ductions from beneath. Sometime
'there come certain Clouds, with a
'little Rain, ſometimes there fall
'onely certain drops of water, and
'ſometimes none at all. After that,
'Lord Commander of the Faithful,
'the Earth diſplayes her Beauties,
'and makes a Triumph of her Fa-
'vours, cheering up the Inhabitants,
'and aſſuring them of a good Harveſt
'of her Fruits, for the ſuſtenance of
'them and their Cattel, and to be
'Tranſported elſewhere, and to make
'their Beaſts multiply. She appears
'now (Lord Commander of the
'Faithful) like duſty ground, then
'preſently it is a blewiſh Sea, and as it
'were a white Pearl, then like black
'Dirt, then as green Taffata, then
'as a piece of Embrodery of divers
'colours, then like a fount of molten
'Gold. Then they Harveſt their
'Corn, which being Thraſh'd out
'paſſes afterward diverſly among
'Men, ſome taking what belongs to
'them, and others what does not be-
'long to them. This viciſſitude re-

'turns, every year, every thing in its 'Season, according to the order and 'providence of the All-mighty; may 'that great God be ever praised, bles- 'sed be he, the best of Creatures. As 'to what is necessary for the carrying 'on of these Works, and what should 'make the Countrey populous, and 'well cultivated, maintain it in a 'good condition, and make it ad- 'vance from good to better, accord- 'ing to what hath been told us by 'such as are acquainted therewith, as 'having had the government of it in 'their hands, we have made a parti- 'cular observation of three things; 'The first is, not to credit the mali- 'cious discourses of the meaner sort 'of people, against the chiefest of the 'Countrey, because they are envi- 'ous, and unthankful for the good 'which is done them. The second 'is, to lay out one third of the Tri- 'bute raised therein towards the re- 'paration of Bridges, and Causeys. 'And the third is, not to raise the 'Tribute out of any Species, till it be 'in its perfection. This is the De- 'scription of *Egypt*, Lord Comman- 'der of the Faithful, whereby you

'may

'may know it, as if you had ſeen it 'your ſelf. God continue you in 'your good conduct, and make you 'happily manage your Empire, and 'aſſiſt you to undergo the charge he 'hath impoſed on you, and inſpire 'you with an acknowledgment of the 'favours he hath done you. Peace 'be with you; May God be praiſed, 'and aſſiſt with his favours and be-'nedictions our Lord *Mahumet*, and 'thoſe of his Houſe, and thoſe of his 'party. The Commander of the Faithful *Omar* (Gods mercy on him) having read (ſays the Author) *Gamrou*'s Letter, ſpoke thus; He hath made an exquiſite Deſcription of the Land of *Egypt* and its Appurtenances; he hath deſign'd it ſo well, that it cannot be miſtaken by ſuch as are capable of knowing things. Praiſed be God, O Aſſembly of *Muſſulmans*, for the favours he hath done you, by bringing you into the poſſeſſion of *Egypt*, and other Countries. He it is whoſe aſſiſtance we all ought to implore.

They relate, that when the Houſe of *Gamrou*, the ſon of *Gaſus*, was demoliſh'd and made part of the great

Moſquey of *Maſre*, there was found in a corner a ſtone, on which theſe verſes were written: *Slight not a favourable occaſion, wherein thou maiſt ſtretch forth thy hand to do ſome good; We live but to die, and death is deceitfull; from one hour to another, there is a change of affairs.* They relate alſo that while the ſame *Gamrou* was Governour of *Egypt* certain *Coptites* came, and made evil reports to him againſt certain perſons, about affairs which he knew nothing of, thinking by that means to inſinuate themſelves into his favour, and be powerful about him; but he reproved them of it ſaying; 'O ye *Coptites*, who are here aſ-'ſembled, know that when any one 'comes to give us evil reports of his 'Brother, we ſhall advance his Bro-'ther to higher Dignity, and debaſe 'the Detractor, for the Detractor 'envies the proſperity of his Neigh-'bour, and endeavours to ruine him; 'the cauldrons of his malice boil in 'his breaſt, ſo that it riſes up into 'his Tongue, and theſe wicked diſ-'courſes are the ſmoke of that fire 'which ſets them a boyling. He 'ſaid alſo (Gods peace be with him)

'he

'he who makes ill reports to thee,
'calumniates thy ſelf; he who ſpeaks
'ill to thee of another, ſpeaks ill of
'thy ſelf. He ſaid ſometimes to his Captains, and thoſe whom he employed about his affairs; 'Uſe me
'not as a Dagger to ſtab people with-
'all. Shew your ſelves kind and
'obliging to all, for who would live
'in peace muſt practiſe it. Be care-
'full to ſecure the High-ways, and
'protect Travellers; Puniſh the
'wicked, that they may be kept in by
'fear, and that the Marchant be in
'ſafety; Strive not with the weak
'for the things whereof they are poſ-
'ſeſſed; claim not the thing where-
'with they ſuſtain themſelves; eat
'not of their Bread in their Houſes,
'that you may have no remorſe of
'Conſcience. Underſtand you not
'what is read to you out of the Book
'of your Lord, which was inſpired
'into the heart of your Prophet?
'(Gods peace and mercy be with
'him) He will not deſire your goods
'of you, that you might not mutual-
'ly deſire them one of another, and
'that you be not covetous in your
'hearts, and that that may not make

'a discovery of your maliciousness.

A Statue of *Mahumet* at *Masre*.

Abunasre of the West (Gods mercy on him) in the Book of the Histories of *Egypt*, which God continue populous and well cultivated, says, that on the Castle-gate at *Masre*, in the time of the *Romans*, before the *Mussulmans* conquered *Egypt*, there was near the great Gate of the Church of *Mugalleca*, called the *Gate of Grace*, an Idol of Brass, in the form of a Camel, with the Figure of a man riding on him, having an *Arabian* Turbant on his Head, and his Bow over his Shoulder, and Shoes on his Feet. The *Romans* and the *Coptites*, when any one injured or unjustly persecuted another, came to that Statue, and standing before it, he who suffered the injury said to him who did it; 'Give me what belongs to me, other-'wise I will make my complaint to 'that Cavalier, who will oblige thee 'to do me right by fair means or by 'foul. By that Cavalier they meant *Mahumet*, (Gods peace and mercy be with him) for it is written among them in the Law of *Moses* and the Gospel, where the countenance and posture of *Mahumet* is described; *He shall*

ride

ride on the Camel, and have Shoes on; he ſhall carry the Arabian *Bow, and have a Turbant on his Head*: Gods peace and mercy be with him. When *Gamrou* came to *Egypt* to conquer it, he and the *Muſſulmans* (Gods peace be with them) the *Romans* perceiving they would certainly be ſubdued, and not doubting of the Victory of the *Muſſulmans*, hid that Statue under ground, that it might not ſerve the *Muſſulmans* for an Argument againſt them in the diſpute. I have heard (ſays the ſon of *Lahigus*) that that Statue had continued in that place ſeveral thouſands of years, and that they knew not who had made it; God knows how it ſtands. This ſtory minds me of another, which is this; The Sultan the *Malcolcamel*, *Mahumet* the ſon of *Abubeker*, the ſon of *Job* (Gods mercy on him) ſent the ſon of *Sagad* Ambaſſador into one of the Iſlands of *Andalouzia*, the Soveraign whereof (as I think) was the Emperour. This Ambaſſador returning, related to the Sultan what ſtrange things he had ſeen in the Iſland. He told him among other things he had ſeen, oppoſite to a Church belong-

Another Statue of *Mahumet*.

ing to the *Romans*, a Statue of Stone in the form of an Aſs, with a man upon it, ſet on a ſquare Pedeſtal, ſo that the Statue and the Pedeſtal were all of a piece, of a black bright ſtone; and all who entered into the Church, or came out of it, did ſpit upon the Statue, and railed at it, then turned away from it. I ask'd the King (continued the *Sagadian* as he related this ſtory) as I ſate with him, what figure that was, and he told me that the *Romans* thought it a Statue of the Prince of the *Muſſulmans*. Whereupon (added he) I felt my ſelf ſmitten with the Zeal of the *Muſſulman* Religion, which obliged me to ſpeak thus to him; 'Certainly great King, 'this people is ill informed of that 'Statue, and the opinion they have 'of it far from any likelihood of 'truth. Why? ſaid the King. 'Be-'cauſe (ſaid I) he whom they imagine 'it repreſent, never rid but upon Ca-'mels; on the contrary, 'tis the *Meſ-'ſias* (Gods peace be with him) who 'rode on an Aſs. The King there-'upon ſent for a company of Prieſts 'and Monks, and related my diſcours 'to them, and they doubted not but

that

'that I had reaſon, and ſpoke the 'truth, which made them preſently 'conſider what they ſhould do with 'that Figure. The reſult was, that 'ere next day was over, they prepared 'it a Chappel, where they lodg'd it in 'the Church, afterwards burning in-'cenſe before it, and cloathing it 'with Silk, and making a Proceſſion 'about it, and doing it great honours 'with much Devotion. This was a 'buſineſs (ſaid they) which was con-'cealed from us. This Figure had 'not been ſet up in this Countrey, 'had it not been the Figure of the '*Meſſias*; for this is not the Countrey 'of the *Muſſulmans*, and their Prince 'never came thither. He who re-lated this ſtory, ſaid to the Sultan; Have I ſinned in doing ſo? No, by the true God, ſaid the Sultan, on the the contrary, you have done well, and deſerved reward; ſince what you did was out of the good zeal you had for the *Muſſulman* Religion, and the ſervice of the Prophet, Gods peace and mercy be with him. As to the Statue, that is it which the Chriſtians adore, and wherein they put their hope.

The

The *Sangian* relates in his ancient Annals, that one of the *Caliphs* of this Province cauſed Tribute to be paid at great *Conſtantinople*, and that *Geuhar* General of the Armies of *Mugazzoldinil* built the City of *Cairo*, which was called from the name of the *Chaliph*, *Cairo* of the *Mugazzoldinil*, and founded the Caſtles. They ſay he dilated his Conqueſts as far as *Damas*, before the *Mugazzoldinil* entered into *Egypt*.

Cairo.

They relate, that in the ſeventh year of the Prophet's Retreat, God repleniſh him with his Favours and Benedictions, *Chatteb* the ſon of *Abuhalig* came into *Egypt* from the *Mucaux*, bringing along with him *Mary* the *Egyptian*, and another young Lady, which they ſaid was her Siſter, and that the Apoſtle of God (Gods peace and mercy be with him) beſtow'd her on *Chaſan* the ſon of *Thabet*, who had by her his ſon *Gabdorrachaman*. His Mule was a great Hedghog, and his Aſs a wild Goat. The *Mucaux*, who was then *Caſar*'s Lieutenant in *Egypt*, made him a preſent of all that.

Mary of Egypt.

Gabdolaglai the *Othmanidan* relates what

what follows ; I ſaid one day to the ſon of *Sagad* , the *Egyptian* Lawyer,(Gods mercy on him) Tell us ſomething , whereby we may know the excellency of the Countrey of *Egypt*. To that purpoſe (ſaid he) 'twere ſufficient to tell what Hiſtorians relate of the ſon of *Maſgud*, and what the Prophet (Gods peace and mercy be with him) ſaid to him of *Egypt* before he died. We were together (ſaid the ſon of *Maſgud*) in the Houſe of our Mother *Gaiſa* , (Gods peace be with he) and the Apoſtle of God (Gods peace and mercy be with him) caſt his eye on us, being preſſed with pain, with tears in his eyes, and declared to us,that he ſhould die within a ſhort time, ſpeaking to us in theſe terms ; 'You are welcome,God give 'you a good and a long life, God 'preſerve you, God govern you, God 'unite you , God protect you , God 'make you proſper , God raiſe you 'to honour , God give you peace. I 'I recommend to you the fear of 'God , and I recommend you to the 'All-mighty and All-good God, and 'I pray him to have a care of you,af-'ter me. O Apoſtle of God (ſaid we

The laſt words of *Mahumet*.

'to

'to him, when will your day be? 'The time is very neer, (ſaid he) be- 'hold I return to God, and to the 'Garden of Retirement, and the Pa- 'radiſe above. Who ſhall waſh you '(ſaid we) O Apoſtle of God? The 'men of my Houſe (reply'd he) ac- 'cording to the order of their near- 'neſs. In what ſhall we bury you, 'O Apoſtle of God? (ſaid we.) In 'my Garments, if you pleaſe,(ſaid he) 'or in thoſe of the happy *Arabia*, or 'in the white ones of *Egypt*. Who 'ſhall make the Prayer for you, O A- 'poſtle of God? (ſaid we weeping.) 'Trouble not your ſelves for that; '(ſaid he) God be merciful to you,and 'reward you for the care you have 'of your Prophet. When you have 'waſh'd me,and laid me into a Sheet, 'put me into my Coffin, which is 'here by the ſide of my Tomb, then 'depart from me for a while, 'till my good friend *Gabriel* hath 'Prayed for me, and after him *Mi- 'chael*, then *Eſraphiel*, then the *Angel 'of Death*, with many other Angels, 'whom God Bleſs; After that re- 'turn to me, and come near me one 'after another, and pray God hearti-

'ly

'ly to grant me peace and mercy;
'and forbear importuning me with
'Cries, Weeping, and Lamentations.
'The firſt who ſhall make the Prayer
'for me, ſhall be the men of my own
'Houſe, then their Wives, then you.
'Continue in peace with thoſe of my
'Companions who are at a great di-
'ſtance from me; and with thoſe
'who have followed me in my Reli-
'gion, till the day of the Reſurrecti-
'on. I make you witneſſes of the
'Benediction which I give all thoſe
'who have embraced the *Muſſulman*
'Religion. This is the Teſtament which the Prophet (God grant him peace and mercy) made before his death. It ſuffices for the glory of *Egypt*, that he mention'd it at his death, and that he ordered they ſhould burry him in the white Garments of *Egypt*. What greater glory can there be then that!

The incomparable old Man, Doctor of the ſayings and actions of the Prophet *Abugabdol Mahumet*, the ſon of *Negaman* (Gods peace be with him) relates, upon the credit of him from whom he heard it, that the Apoſtle of God (God grant him peace and mercy)

Other words of *Mahumet*.

mercy) ſpoke one day in theſe terms; 'The hand of God is upon *Egypt*, the 'Inhabitants of it are favoured with 'a particular Protection from God, 'and with a happy proſperity. The Ancient *Abugabdol* explicating theſe words of the Prophet, ſpeaks thus; 'That hand ſignifies Power and Di-'vine aſſiſtance.

The words of a Sage of *Egypt*.

Guebad the ſon of *Mahumet*, (Gods peace be with him) ſpeaks thus; 'Sitting one day in the great Ancient 'Moſquey of *Maſre*, which God preſerve, I heard a Citizen who related 'it as a thing which he had learnt from 'ſome great Perſon, that it was on a 'time asked one of the Sages of *Egypt*, 'What is the moſt delightful thing 'that ever you ſaw? Fruit (reply'd 'he) when they appear cluſtered all 'about the Trees and Plants like 'Clouds, which cloſely follow one an-'other. What was the beſt thing you 'did ever eat? What was preſented 'to me (ſaid he) in a quiet place, with-'out trouble and diſturbance, when I 'have been very hungry. What was the 'moſt pleaſant Drink you ever taſted? 'The remainders (ſaid he) of the o-'verflowing of the *Nile* of *Egypt* in 'the

'the Spring time. What was the 'moſt delightful thing you ever 'heard? The eloquent voice (ſaid 'he) of a Perſon reading the *Alcoran*, 'and pronouncing it diſtinctly, with-'out Singing and without Artifice. 'In what did you find your ſelf moſt 'commodiouſly clad? In Linnen 'half worn out (reply'd he) in Sum-'mer, and in any other Cloath or 'Stuffe in Winter. Do you find any 'thing better then that? Yes (reply'd 'he) Health. It is related of one of Lawyers of *Egypt* (God ſhew him mercy) that he ſaid; I have heard a man who related in the Tent of the Commander of the Faithful *Gamrou* the ſon of *Gaſus* (Gods peace be with him) or over againſt it, as a thing which he had from *Mecdad* the ſon of *Magdaquerbe*, the *Zebidian*, that the Prophet (Gods peace and mercy be with him) ſpoke thus; 'No man can 'eat any thing better in this World 'then what he eats by the labour of 'his hands. For the Prophet of God '*David* liv'd by the labour of his 'hands. 'Tis related of *Bara* (Gods peace be with him) that he ſaid thus upon this occaſion; The Prophets and

The Prophets and Devout Perſons liv'd by their Labour.

and Devout persons, have always endeavoured to get their Livelihood by lawful ways; *Adam* (Gods peace be with him) was a Labourer, *Seth* a Weaver, *Edrisus* a Taylor, *Noah* a Carpenter, *Cadar* a Mule-keeper, *David* an Armourer, *Abraham* a Sower of Seeds, others say a Weaver of Lawn, *Salich* a Marchant, *Moses* and *Saguib*, and *Mahumet*, (Gods peace and mercy be with them) were Shepherds, *Locman* a Taylor, *Jesus* the son of *Mary* a Pilgrim, *Abubeker*, and *Omar*, and *Othman*, and *Gali*, and *Gabdorrachaman*, the son of *Guph*, and *Talche*, were Merchants Trading in Cypres and Lawnes, *Maimonne* the son of *Meharam*, and *Mahumet* the son of *Sirin*, were also Lawn-Merchants, *Zebir* the son of *Gauam*, and *Gamrou* the son of *Gasus*, and *Gamer* the son of *Carir* were Silk-Merchants, *Job* the Skinner sold Goats-Skins, *Sagad* the son of *Abuvacas* drove a Trade in Dyers Woad, *Othman* the son of *Mahumet* the *Lachamian* was a Taylor, *Malich* the son of *Dinar* was a Writer.

Neguim the Deaf (God grant him mercy) related to my what follows; There was (said he) in the *Caraph* at *Masre*

Maſre a devout man, who ſtood every *Friday* at the Gate of the great old Moſquey, on the ſame ſide with *Gamrou*'s Houſe, after the Prelate had concluded the Prayer, and cry'd out with a loud voice; *There is no other God but the great God alone, without Aſſociate; It is he who Reings; He ought to be Praiſed; Life and Death proceed from him; He ever lives and never dies; That which is good is in his Hand; To him all things return; He is able to do all things.* All thoſe who heard him repeated what he ſaid, till there remained but few perſons in the Moſquey; then at laſt he ſaid; *O Aſſembly of the Faithful, he who abſtains from things forbidden, obtains remiſſion of his Sins; he who is content with what God ſends him, hath Wealth enough; he who eſchews evil, is in ſafety.* He ceaſed not to do this, till God call'd him, God grant him mercy. He lies Buried in the Cemitery of *Maſre*, which God protect againſt its Enemies, and keep in his Holy cuſtody, *Amen.* It is in God we hope, it is good to wait upon him; God grant peace to our Lord *Mahumet*, and to thoſe of his Houſe, and thoſe of his Party, and fill him

The cryes of a Devote at the *Moſquey*-Gate of *Maſre*.

with his Benedictions. Behold the Book finish'd by the grace of our glorious Lord; let him be praised, and exalted, and glorify'd.

This Copy (which God Bless) was finished in Writing, the 14th. day of the venerable Moneth *Regebe*, in the year 992. at *Tibe* the Noble, God bless her Nobility, and repleniſh her with his Favours.

Tibe *is a City in* Arabia, *according to the* Geuharian. *The* 14*th. of* Regebe 992. *Corresponds to the* 22. *of* July 1584.

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